I.R. NEWSPAPER REGY
RECEIVED 20 NOV 1867.

18 Bouverie St E.C.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXVIII—NEW SERIES, No. 1147.] LONDON: WEDNESDAY, NOVEMBER 6, 1867. PRICE { UNSTAMPED 5d. / STAMPED 6d.

EDUCATION.—A CONFERENCE of MINISTERS and MEMBERS of the CONGREGATIONAL BODY, in reference to the Present Aspects of the Education Question will be held November 20 at the LONDON MISSIONARY SOCIETY'S HOUSE, BLOMFIELD-STREET. The Chair to be taken at three o'clock.

A ticket of admission will be forwarded on application, *not later than November* 15, to the Rev. Dr. Unwin, the College, Homerton, London, N.E.

SAMUEL MORLEY.
EDWARD BAINES.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

At the Half-yearly Election at the MISSION HOUSE, Blomfield street, Finsbury, held on 29th October, the following boys were Elected:—

R. G. Douthwaite	2,770
J. J. Hutchin	2,757
A. H. Homewood	2,371
W. H. Hill	1,861
F. W. Yeo	1,225

GEORGE SMITH, D.D., Chairman.
JOSIAH VINEY, Hon. Secretary.

THE CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.

The Rev. Henry Bromley having resigned the office of Honorary Secretary to this Society, the Committee request that all communications on its business may be addressed to the undersigned, by whom Subscriptions and Donations will be thankfully received.

CHARLES FOX VARDY, Hon. Sec.

7, Blomfield street, Finsbury, E.C.,
October 30, 1867.

TO PARENTS and GUARDIANS.—A Firm of Stationers, Printers, and Account-book Manufacturers, occupying a good position in the City, have a vacancy for a Respectable YOUTH (living with his friends) requiring to learn the business. A suitable premium required.

Apply to J. Haddon and Co., 3, George-yard, Lombard-street.

TO GROCERS' ASSISTANTS.—WANTED, a YOUNG MAN of active, steady, and obliging habits, as COUNTERMAN; also a respectable and intelligent YOUTH as an APPRENTICE.

Apply to T. G. Goward, jun., Grocer and Italian Warehouseman, Market Harborough.

A VERY FINE CHURCH ORGAN FOR SALE, in a handsome Gothic case with decorated pipes. Two manuals and pedal organ. NEW, but will be sold at a REDUCED PRICE, as it must be cleared immediately to make room for a large organ.

Apply to J. C. Lewis and Co., Manufactory, Shepherd's-lane, Brixton.

GUILDFORD, SURREY—1½ miles from the town—TO LET, Furnished or Unfurnished, for Two or Three years, a DETACHED RESIDENCE, containing Ten good Rooms and Domestic Offices, Coach-house, Three-stall Stable, Gardener's Cottage, and Farm Buildings, extensive Pleasure-grounds, Park-like Meadow Land, nearly thirteen acres.

☞ Adjoining the Residence is a pretty little Chapel, which is open on Sunday Evenings for Public Worship. To a careful Tenant, who would permit the Services to be continued and take an interest therein, it would be let at a very moderate rent.

Address, Mr. Lippold, 135, Westminster-bridge-road.

IRON CHURCHES, CHAPELS, and SCHOOLS; COTTAGES, STABLES, and PORTABLE HOUSES in Wood and Iron.

S. DYER, 99, EUSTON-ROAD, LONDON.

Successor in this business to R. Richardson. Established 1830.

CARTES DE VISITE, 8 for 1s. 8d.; 15, 2s. 8d. Send Carte and stamps, and first-class copies, with original, will be promptly returned, post free.

Carte enlarged to cabinet size, 1 copy, 2s. 6d.; 6, 6s.

R. DENNIS and Co., Photographer, Jenner-street, Coventry.

Just published,

CARTE of Rev. J. W. BOULDING. Also Portraits of Revs. Newman Hall, Dr. Raleigh, C. H. Spurgeon, W. Brock, S. Martin, W. Landels, Henry Allon. Also Cartes of Gladstone, Russell, Stuart Mill, Bright, Beales, Samuel Morley, Edward Miall, Tennyson, Dickens, Carlyle, and Longfellow. 1s. each, free for 13 stamps. Scraps in endless variety. Portraits taken daily. FRED. JONES, 146, OXFORD-STREET, LONDON.

FRENCH MERINOS, in all the brilliant colours, at 2s. per yard, double width, not to be equalled by any house. Popeline-de-Roubaix, made of soft wool and very fine, also at 2s. the yard. Superior plain and Chiné Winsey Serges at 11s. 9d., 12s. 9d., and 10s. 9d. the full dress. The universally depressed state of trade has made sad havoc among manufacturers. The prices of goods generally are wonderfully reduced. Ladies send for patterns.—HARVEY and CO., Lambeth House, Westminster-bridge-road, S.

PATENT KID GLOVES.—WHEELER and CO.'S own make, celebrated for half a century for Elegance, Fit, Finish, Strength, and Durability. The Ladies' Gloves are delicately perfumed. All Colours in stock. Ladies', 4s. 4d.; Gentlemen's, 4s. 8d.; post-free two extra stamps. A beautiful assortment of Glove Boxes suitable for presents. WHEELER and CO., 210, Regent-street, W., and 23, Poultry, E.C. Ladies' Paris Kid Gloves, 2s. 6d.; with two buttons, 2s. 9d.; Gentlemen's, 3s.

TETTENHALL PROPRIETARY SCHOOL

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

HEAD MASTER: Rev. ROBERT HALLEY, M.A.
SECOND MASTER: EDWARD STEANE JACKSON, Esq., M.A.

TERMS:

For Pupils *entering under* 14 years of age, 50 guineas.
For Pupils *entering above* 14 years of age, 60 guineas.
The New Buildings are now completed.

SPRING-HILL COLLEGE, MOSELEY, BIRMINGHAM.

The Rev. T. R. BARKER, Professor of Exegetical Theology and Classics; the Rev. G. B. BUBIER, Professor of Dogmatic Theology and Philosophy; the Rev. H. GOWARD, M.A., LL.B., Professor of Mathematics and General Literature.

Candidates for the Ministry desirous of entering on the foundation or otherwise after the Christmas recess are requested to make application not later than December 7, 1867. The regulations of the Board respecting the admission of ministerial or lay students can be obtained on application to the Hon. Secretary,

SAMUEL PEARSON, M.A.,
50, Bristol-road, Birmingham.

HURST COURT, ORE, HASTINGS.

Dr. MARTIN REED receives Pupils from Six to Eighteen years of age. The course of study is adapted to the requirements and capabilities of the individual pupil, embracing all the subjects of a thoroughly liberal education. Hurst Court is a spacious mansion built expressly for a school, with private bedrooms, bath rooms, play-rooms, gymnasium, and the conveniences of a first class establishment. The site, at an elevation of 400 feet above the sea, was carefully selected, with the approbation of eminent physicians, as especially favourable to physical development.

SHORTHAND.—PITMAN'S PHONOGRAPHY.—Phonography is taught in Class, at 7s. 6d.; or Private Instruction given, personally or by post, for £1 1s. the Perfect Course of Lessons.

London: 20, Paternoster-row, E.C.

BLAKE & CO.,
COVENTRY,
MANUFACTURERS OF IMPROVED
HEATING APPARATUS.
FOR PRICE, SEND LENGTH, WIDTH, AND HEIGHT OF BUILDING.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Act, 1862," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

W. F. THOMAS and CO.'S PATENT SEWING MACHINES. The celebrated No. 2 Machine, unequalled for general work, £10. The new Domestic Machines, complete (Lock-stitch), £5 5s., £6 6s., and £8. Catalogues free. W. F. Thomas and Co., 1 and 2, Cheapside, and Regent Circus, Oxford-street, London.

DRESSMAKING.—LADIES' MORNING and EVENING DRESSES of every description made and trimmed in the latest fashion.

WEDDING DRESSES to order.

MANTLES, JACKETS, and CLOAKS in the newest style.

COMPLIMENTARY and FAMILY MOURNING on the shortest notice.

Miss LAKE having assistants of first-class talent, is prepared to execute orders from all parts of London and suburbs, punctually, on the shortest possible notice. Terms moderate.

Orders by post promptly attended to.

12, Spenser-road, Stoke Newington-green, N.

WINCEYS! WINCEYS!! WINCEYS!!!
REAL ABERDEEN.
JAMES SPENCE AND CO.,
76, 77, and 78, ST. PAUL'S-CHURCHYARD,

Respectfully announce their NEW AUTUMN STOCK ready for inspection.

All the New Shades and Colours at the following prices:—
14½d., 16½d., 18½d., 21½d., 23½d., 2s. 3½d., 2s. 6½d., and 2s. 11½d. per yard.

SILK REPS.—An extensive Stock of choice Colours, 21s., 26s. 9d., and 35s. 6d. the full dress.
REAL FRENCH MERINOS.—All Wool, 1s. 9½d., in all the Fashionable Colours.
ALL WOOL SCOTCH PLAIDS in great variety.
FANCY DRESSES in all the Newest Fabrics and Latest Designs
LADIES' FANCY SKIRTS from 4s. 11d. to 16s. 9d.
PRINTED SHIRTING FLANNELS from 1s. 0½d. per yard.
A Choice Assortment of Prints from 6½d. per yard.
Ribbons, Gloves, Hosiery, Lace, Haberdashery, Fancy, &c.
Family and Complimentary Mourning.

JAMES SPENCE AND CO.

Silk Mercers, Drapers, &c., 76, 77, & 78, St. Paul's-churchyard.

LURLEY; or, the BRIDAL of BELMONT. Mr. John Millard will read Praed's charming Poem, "A Legend of the Rhine," daily at Four and Nine, at the POLYTECHNIC. The Reading will be illustrated with New and Beautiful Scenery, by Mr. John O'Connor; also with most striking Ghost and Spectroscopic Effects (J. H. Pepper and Henry Dircks, joint inventors). Professor Pepper's LECTURES on the PARIS EXHIBITION, introducing Machine-made Jewellery, by R. Streeter, of Conduit-street, Bond-street, daily at Three and Eight. The Wonderful Leotard at a quarter to Four and a quarter to Nine.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.
82, NEW BRIDGE-STREET, LONDON, E.C.
(Established 1847.)
(Empowered by Special Act of Parliament.)

DIRECTORS.

JOHN GOVER, Esq., Chairman.
R. J. MILLAR, Esq., Vice-Chairman.

Benham, Augustus, Esq.	Grover, William, Esq.
Bunnell, Peter, Esq.	Lewis, George C., Esq.
Burge, George W., Esq.	Pratt, Daniel, Esq.
Burton, John R. Esq.	Runtz, John, Esq.
Gardiner, B. Webb, Esq.	Sanders, Joseph, Esq.

SOLICITORS—Messrs. Watson and Sons.
PHYSICIAN—E. Headlam Greenhow, M.D.
SURGEON—John Mann, Esq.
ACTUARY & ACCOUNTANT—Josiah Martin, Esq., F.I.A.

NEW FEATURES.—By the introduction of New Features, Life Assurance in this Office is popularised to meet the wants of all classes.

ECONOMY.—No Proprietors exist to absorb monopolise or share in the profits.

PROFITS.—All belong to the Members. Distributed every third year.

DOUBTFUL LIVES accepted on a plan equitable and easy to the proposer, safe to the Company.

Prospectuses, copies of the Triennial Report, 1866, and all needful information, may be obtained on application to

ALFRED LENCH SAUL, Secretary.

WHITTINGTON LIFE ASSURANCE COMPANY.
Chief Office:—37, Moorgate-street, London, E.C.

TRUSTEES.

Thomas Brassey, Esq., Great George-street, Westminster.

DIRECTORS.

Chairman—Thomas Horatio Harris, Esq., Finsbury and Woodford.

Alfred T. Bowser, Esq., Hackney.
John Cook, Esq., Cambridge Heath.
Philip Crellin, jun., Esq., 11, Clement's-lane, E.C.
Thomas Lambert, Esq., Short-street, Lambeth.
James Page, Esq., Nottingham.
J. Ebenezer Saunders, Esq., F.G.S., Finsbury-circus.
Edward Swift Stillwell, Esq., 25, Barbican.
John Carvell Williams, Esq., 2, Serjeants'-inn.

MODERATE RATES of Premiums—especially for young lives.
BONUSES have been declared in 1860, 1863, and 1866.
POLICIES made payable during lifetime.
INVALID AND SECOND-CLASS LIVES insured on a new principle.

ALFRED T. BOWSER, Manager.

CONFIDENTIAL NEGOTIATIONS and the Settlement of Fire Losses undertaken by the undersigned on behalf of Insurance Companies.

ACCOUNTS AUDITED or investigated on behalf of Shareholders.

Every description of Insurance business transacted by

MORELL THEOBALD,
(20 years with the Union, 1714.)
County Chambers, 14, Cornhill, and 78, Lombard-street.

MR. COOKE BAINES,
RAILWAY COMPENSATION VALUER, &c.
No. 106, Cheapside, E.C.

Having the Plans and Books of Reference of the various Metropolitan Railways and other Public Works, Mr. Baines will be happy to supply on application every information respecting them.

PROPERTY SURVEYED AND VALUED.

Money obtained to any amount on Freehold or Leasehold Securities.

COALS.—Best Coals only.—GEO. J. COCKERELL and Co.'s price is now 28s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty, H. R. H. the Prince of Wales, and H. R. H. the Duke of Edinburgh.—13, Cornhill; Purfleet-wharf, Earl-street, Blackfriars; Eaton-wharf, Pimlico (office next to the Grosvenor Hotel); Sunderland-wharf, Peckham; and Durham-wharf, Wandsworth; also at Brighton at local prices.

CAUTION.—G. J. C. and Co., employ no Agents elsewhere, entitled to use their name.

COALS.—By Screw Steamers and Railway.—LEA and CO.

Hetton, South Hetton, Haswell, or Lambton Wall's-end, the best House Coal, direct by screw steamers, or the Great Northern Railway, 27s. per ton; Hartlepool, or Wall's-end Seconds, 26s.; best Wigan, 25s.; G. Chambers' Silkstone, 24s.; Wharncliffe, 24s.; new Silkstone, 23s.; Clayeross, 24s. and 21s.; Best Derby, 21s.; Barnsley, 21s.; Kitchen Coal, 20s.; Cobbles, 19s.; Hartley, 19s.; Nuts, 17s.; best small, 13s.; Tanfield (for smiths) 20s. Coke, 16s. per chaldron. Net cash. Delivered, thoroughly screened, to any part of London. Depots Highbury, N.; Kingsland, N.E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents employed.

BY ROYAL COMMAND.

JOSEPH GILLOTT'S
CELEBRATED
STEEL PENS.

Sold by all Dealers throughout the World.

PARTRIDGE AND COOPER
(Late PARTRIDGE and COZENS),
MANUFACTURING STATIONERS,
192, FLEET-STREET (Corner of Chancery-lane).
Carriage Paid to the Country on Orders exceeding 20s

NOTE PAPER, Cream or Blue, 3s. 4s. 5s., and 6s. per ream.

TINTED LINED NOTE (Five Colours), for Home or Foreign Correspondence, 5 quires for 1s. 6d., or 3s. 6d. per ream. Envelopes to match, 1s. per 100.

ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 8s. 6d. per thousand.

THE TEMPLE ENVELOPE, high inner flap, 1s. per 100, or 9s. 6d. per 1,000.

CHEAP ENVELOPES for CIRCULARS, 2s. 6d. and 4s. per 1,000.

STRAW PAPER—Improved quality, 2s. and 2s. 6d. per ream.

FOOLSCAP, Hand-made Outsides, 8s. 6d. per ream.

BLACK-BORDERED NOTE, 4s. 0d. and 6s. 6d. per ream.

BLACK-BORDERED ENVELOPES, 1s. per 100—Super-thick quality.

COLOURED STAMPING (Relief) reduced to 1s. per 100. Polished Steel Crest Dies engraved from 5s. Monograms, two letters, from 5s.; three letters, from 7s. Business or Address Dies from 3s.

SERMON PAPER, plain 4s. per ream; Ruled ditto, 5s. 6d.

SCHOOL STATIONERY supplied on the most liberal terms. GOOD COPY BOOKS, superfine cream paper, 40 pages, 2s. per dozen. Universal System do., with engraved head lines, 1s. 4d. and 2s. 9d. per doz.

Illustrated Price List of Inkstands, Stationery Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free.

(ESTABLISHED 1841.)

CHARLES PIZZALA,
CARVER, GILDER, AND LOOKING-GLASS MANUFACTURER,
19, *Hatton-garden, Holborn, E.C.*

GILT CHIMNEY AND CONSOLE GLASSES.
GILT CONSOLE TABLES AND CABINETS.
GILT WINDSOR CORNICES AND GIRANDOLES.
PICTURE AND OIL PAINTING FRAMES IN EVERY STYLE, &c., &c.

REGILDING IN THE BEST MANNER AT LOWEST PRICES.
ESTIMATES FORWARDED BY POST.

EASY CHAIRS, COUCHES, & SOFAS
BEST QUALITY.

Upwards of 300 different shapes constantly on view for selection and immediate delivery. Easy Chairs made to any shape on approval. At FILMER and SON'S, Upholsterers, 31 and 32, Berners-street, Oxford-street, W. Factory, 34 and 35, Charles-street. An illustrated catalogue post free.

BREAKFAST.

EPPS'S COCOA.

INVIGORATING AND GRATEFUL.

HORNIMAN'S PURE TEA. All will receive with satisfaction the announcement that in consequence of the Reduction in Duty, Horniman's pure Teas are in all parts of the kingdom now sold eightpence per pound cheaper. Their Agents,—Chemists, Confectioners, &c.—in every town, are constantly receiving fresh supplies. The decided preference given during the past quarter of a century to these perfectly Pure Teas, will be even more widely extended now the prices are so greatly reduced. Their distinctive superiority has attracted a host of imitators; therefore, as a protection against spurious imitations, every genuine Packet is signed

Horniman & Co., London, Original Importers of the Pure Tea.

PARIS EXHIBITION GOLD MEDALS.

LIEBIG'S EXTRACT of MEAT (Extractum Carnis Liebig), Manufactured by LIEBIG'S EXTRACT of MEAT COMPANY (Limited), 43, Mark-lane, London. Only sort authorised to be called by the above names by Baron Liebig, the Inventor, whose certificate is on every jar. Superior and economical stock for beef-tea, soups, entrées, and sauces. Extremely useful to invalids, persons of weak digestion, and children. Taken with rice, arrowroot, sago, &c. An agreeable and efficient substitute for cod liver oil. It keeps for years, and in any climate.

Sold by Fortnum, Mason, and Co., Barclay and Son, Crosse and Blackwell, S. Maw and Son, all Chemists, Italian Warehouses, Grocers, and wholesale by the Company.

SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs
"THE ONLY GOOD SAUCE."
Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

*** Sold Wholesale and for Export, by the Proprietor, Worcester; Messrs. Crosse and Blackwell; Messrs. Barclay and Sons, London, &c., &c., and by Grocers and Oilmen universally.

EXPOSITION UNIVERSELLE.
PARIS, 1867.

THE CROSS OF THE LEGION OF HONOUR
CONFERRED UPON
THE REPRESENTATIVE OF THE
GROVER AND BAKER SEWING MACHINES.
THE VERY HIGHEST PRIZE,
ABOVE ALL MEDALS.

Nearly 200,000 of these unparalleled Machines now in use in all parts of the world. Every Machine guaranteed Instruction gratis. Illustrated Prospectus and samples of work gratis and post free.

GROVER & BAKER SEWING MACHINE COMPANY,
150, Regent-street, London, W.; 59, Bold-street, Liverpool.

These Machines, and the work done upon them, have never failed to receive the first premium over all competitors wherever exhibited.

BRANDY, BRANDY, PURE BRANDY,
DIRECT FROM CHARENTE,

A certain Cure for Cholera Spasmodic Symptoms and Internal Complaints, when unadulterated. But how seldom to be met with in its pure state, unless from the direct importers,

C. DEVEREUX and CO.,
26, East India Chambers, Leadenhall-street, London,
at 36s., and for "première qualité" 40s. per dozen, either Pale or Brown. Bottles and case included.
Forwarded same day against Post Office Order or remittance.

KINAHAN'S LL WHISKY.
DUBLIN EXHIBITION, 1865.

This celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

Sold in bottles 3s. 3d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London, W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

BORWICK'S BAKING POWDER.
Recommended by the *Lancet* and the Queen's Private Baker for making pure digestive bread without yeast.

BORWICK'S BAKING POWDER
was also recommended by the Queen's Private Baker and by the late Sir Wm. Burnett, Director-General of the Medical Department of the Navy.

BORWICK'S BAKING POWDER
makes delicious hot digestive tea-cakes in a few minutes, and Norfolk dumplings better than yeast.

BORWICK'S BAKING POWDER
makes bread without fermentation, and preserves the nutritious properties which yeast destroys.

BORWICK'S BAKING POWDER
saves eggs and butter in making puddings and pastry, and prevents indigestion.

BORWICK'S BAKING POWDER
was used in the Arctic Expeditions, also by the armies in the Crimea and China.

SOLD everywhere in 1d., 2d., 4d., and 6d. packets, and in patent boxes, 6d., 1s., 2s. 6d., and 5s. each.

BORWICK'S FURNITURE CREAM
cleanses and gives the most brilliant and durable polish to all articles of furniture, with very little labour.

BORWICK'S FURNITURE CREAM
sold in bottles, 6d. and 1s. each, nearly twice the usual size.
Manufactory, 34, Chiswell-street, London.

INVALIDS AND INFANTS.
NEAVE'S FARINACEOUS FOOD
has for many years received the unqualified approval of Drs. Lankester, Hassall, Letheby, Ure, and other eminent medical men, as a highly nutritious and unmedicated diet for Invalids and Children.

Sold in 1s. canisters, by the leading Chemists and Grocers.

NEAVE & Co., Manufacturers, Fordingbridge.

USE ONLY THE
GLENFIELD STARCH.

PALMER and CO.'S
VICTORIA SNUFFLESS DIP CANDLES.

Sold Retail by all Oilmen and Candle Dealers, and Wholesale by PALMER and Co., Victoria Works, Green-street, Bethnal-green, London, N.E.

SELF-FITTING CANDLES
of all sizes and in
VARIOUS QUALITIES,
From 1s. per lb. upwards.
MAY NOW BE HAD EVERYWHERE.
Order of your Chemist, Grocer, or Chandler (J. C. and J. FIELD'S Patent).
They are safe, clean, and economical, fitting all Candlesticks without either paper or scraping, and burning to the end.

FRAGRANT SOAP.
The celebrated "United Service" Tablet is famed for its delightful fragrance and beneficial effect on the skin.
MANUFACTURED BY
J. C. & J. FIELD, Patentees of the Self-fitting Candles.
Sold by Chemists, Oil and Italian Warehousemen, and others.
*** Use no other. See name on each tablet.

T. T. T.—HOUSEHOLD TEA COMPANY,
THE CHEAPEST HOUSE IN LONDON,
Supply Private Families and Hotels with the BEST TEAS.
GOOD STRONG CONGOU TEA only 2s. per lb. Sent to any part of the kingdom for Post-office order for the value.
153, Cannon-street, near London-bridge and the South-Eastern Railway Station in Cannon-street.

T. T. T.—HOUSEHOLD TEA COMPANY,
153 Cannon-street, City.
Their fine STRONG CONGOU, at 2s. 6d. per lb., is a superior Household Tea for general use.
CLARANCE and CO., Managers.

HAIR DYE.—BATCHELOR'S INSTANTANEOUS COLUMBIAN, the Best in the World, in the New York original Packets. The only dye that remedies the evil effects of Bad Dyes. Black or Brown, price 4s. 6d., 7s., and 14s. per case. Sold by all Chemists and Perfumers, Wholesale, R. Hovenden and Sons, Wholesale Perfumers, 5, Great Marlborough-street, W.; 93 and 95, City-road, London, E.C.

ELECTRICITY IS LIFE.
CURE YOURSELF BY THE
PATENT SELF-ADJUSTING CURATIVE
AND ELECTRIC BELT.

Sufferers from Nervous Debility, Painful Dreams, Indigestion, Weakness, &c., CAN NOW CURE THEMSELVES by the only "Guaranteed Remedy" in Europe, protected by Her Majesty's Great Seal. Free for One Stamp, by H. JAMES, Esq., Medical Electrician (To the London Hospitals), Percy House, Bedford-square, London.

N.B.—Medicine and Fees entirely Superseded. (References to the leading Physicians of the day.)

IF you wish to be well, and keep well, take BRAGG'S PURE VEGETABLE CHARCOAL.
Sold in bottles, with directions, 2s., 4s., and 6s. each, by all Chemists, and by the Manufacturer,
I. L. BRAGG,
2, Wigmore-street, Cavendish-square, London, W.

KAYE'S WORSDELL'S PILLS.
THE BEST REMEDY FOR ASTHMA.
Sold by all Chemists, &c., at 1s. 1½d., 2s. 9d., and 4s. 6d. per Box.

KAYE'S WORSDELL'S PILLS.
THE BEST REMEDY FOR COUGHS and COLDS.
Sold by all Chemists, &c., at 1s. 1½d., 2s. 9d., and 4s. 6d. per Box.

KAYE'S WORSDELL'S PILLS.
THE BEST REMEDY FOR BILIOUS DISORDERS.
Sold by all Chemists, &c., at 1s. 1½d., 2s. 9d., and 4s. 6d. per Box.

INDIGESTION.
NORTON'S CAMOMILE PILLS
GENTLE APERIENT AND A POWERFUL TONIC.
Sold Everywhere, in Bottles, 1s. 1½d., 2s. 9d., and 11s

RUPTURES.
BY HER MAJESTY'S ROYAL LETTERS PATENT.
WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—William Fergusson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; G. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalene Hospital; T. Blizard Curling, Esq., F.R.S. Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer,
Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage 1s. 8d.

Price of an Umbilical Truss, 42s. and 52s. Postage 1s. 10d.

Post-office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT
ELASTIC STOCKINGS, KNEE-CAPS, &c.
The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking Price 4s. 6d., 7s. 6d. 10s., to 16s. each. Postage 6d.
John White, Manufacturer, 228, Piccadilly, London

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVIII.—NEW SERIES, No. 1147.] LONDON: WEDNESDAY, NOVEMBER 6, 1867. PRICE {UNSTAMPED.. 5d. {STAMPED..... 6d.

CONTENTS.

ECCLESIASTICAL AFFAIRS:
The Hillsborough Demonstration 901
Ecclesiastical Notes.... 901
The Liberation Society 902
Mr. Miall and the Manchester Liberation Society.... 903
The Irish Church..... 905
County Associations .. 905
Religious Intelligence.. 906
Foreign and Colonial 907
Mr. Richard and the Representation of Merthyr 908
The Abyssinian Expedition 909
Postscript 909
LEADING ARTICLES:
Summary 910
The Franco-Italian Complication..... 910
The Fenian Convictions 911
The Close of the Paris Exhibition 911
The Trees of the Lord.. 912
CORRESPONDENCE:
Congregationalism and Sacerdotalism 912
Ministerial Support.... 913
The Education Controversy 913
The Bradford Election 915
The Circulation of the *Nonconformist* 915
The Late Bradford Election 915
Mr. Disraeli at Edinburgh 916
The Fenian Trials 916
Court, Official, and Personal News..... 917
Miscellaneous 917
Gleanings 917
Bank of England..... 917
Literature 918

Ecclesiastical Affairs.

THE HILLSBOROUGH DEMONSTRATION.

THE great demonstration of Ulster Protestantism has passed off quietly. The gentlemen to whom the management of it was entrusted wisely resolved to keep it within legal bounds. Without music, without party emblems, without a procession, it failed to elicit Orange enthusiasm, and, instead of attracting from seventy to eighty thousand people to the "defence of the Protestant faith and institutions of the country," as in 1834, it seems doubtful whether as many as fifteen thousand persons were assembled upon the ground. No doubt the nobles and gentry who "assisted" on the occasion constituted a numerous and influential body. The *Times* correspondent did his best to magnify the affair, and also to account for its comparatively small proportions. Our impression is that it was a decided failure, and will have little, if any, effect in staying the strong current of public opinion which on this side of the St. George's Channel has set in against the Irish Church Establishment.

The first resolution proposed was couched in terms which, unless they have an esoteric meaning, can hardly be said to have touched the case at issue. It was in these words, "That we gratefully acknowledge the duty and privilege of recognising the blessings vouchsafed by Almighty God through the instrumentality of the Protestant Reformation, and hereby declare our resolve to uphold inviolate our inherited rights and liberties, civil and religious, and by the Divine blessing to transmit them unimpaired to future generations in the true spirit of Christian toleration." We cannot pretend, for a moment, to be ignorant of the real sense of this euphemistic passage, but we are at a loss to understand why it was not clothed in a somewhat plainer garb. "We look upon Protestant ascendancy in Ireland as the right thing, and we will do our best to maintain it"—such is the resolution translated into the vernacular. The Rev. Dr. Cooke, of *Regium Donum* notoriety, seconded the motion, as a Presbyterian. He supported the Established Church because he regarded it as a noble branch of the great Protestant Church planted in Europe by the hands of the Reformers. But what, let us ask Dr. Cooke, constitutes it a branch of the great Protestant Church? Its creed, or its temporalities? The truths it embodies, or the invidious and favoured position in which law has placed it? Surely they are not to be regarded as inseparable. The faith existed and flourished before law exalted it to political supremacy, and may continue to exist and flourish after law has again deposed it. One thing is certain, it has not for generations past been a growing branch, nor does it give promise of becoming such under the kind of culture at present applied to it. Dr Cooke gave another reason for making common cause with the Establishment. He well knew what the ministers of that Church were, and had a large acquaintance with them, from the country curate to the Archbishop of Canterbury. Supposing he does, and supposing he knows nothing but good of them, is that a valid reason for placing them in a false position? Does Ireland exist for its Protestant ministers, or its Protestant ministers for Ireland? Dr. Cooke speaks from the clerical point of view, but the Establishment will have to be dealt with from the statesman's point of view; and the latter will take in the well-being of the whole population of Ireland. Does the Irish Church tend to promote that? Does it produce social peace? Does it satisfy the people's sense of justice? Does it assuage political disaffection? Does it even nourish true Protestantism? To questions of this order the reverend gentleman did not condescend to address himself.

The arguments brought forward by other speakers were the old familiar ones—that the disestablishment of the Protestant Church would be a violation of the Act of Union, that its property did not originally belong to the Catholic clergy, that the alienation of its revenues would unsettle the foundations of property throughout the kingdom, would strike a deadly blow at the English Establishment, would involve the danger of a revolution, and would put in peril the supremacy of the Crown.

Well, without troubling our readers with any refutation of arguments which have been over and over again refuted, we beg to ask any one of these eloquent orators how they propose that Ireland shall henceforth be *governed*. That is, after all, the crucial question. At any rate, that is the question, the solution of which is now engaging the anxious throughts of statesmen, and which appeals to the imperial legislature for a speedy and definitive answer. It is idle to talk of the probabilities of a revolution, in case this or that measure is adopted. Revolution is already at the door, and must either be met by just legislation, or be put down and kept down by the sword. The past is rising up against the present, and can only be propitiated by ample compensation. Our forefathers have run up against us heavy claims, and we their descendants must meet them or take the consequences of refusing them. What have our Protestant orators to say applicable to this crisis? They love Protestantism and respect its clergy. Aye, so do we, but the question now before us is not one of ecclesiastical preferences, but of national tranquillity and progress. Can we continue to hold Ireland in peaceful union with Great Britain, and at the same time insult the religious faith of the vast majority of the people? If we can, ought we to do so? Is it our duty either to man or to God? We could have wished to hear more distinct utterances on such questions as these from the noble, honourable, and reverend speakers at the Hillsborough demonstration. They gave us instead little else than the narrowest, the most obstinate, the most bitter sectarianism. Not Protestantism, but Protestant ascendancy, was the burden of their cry—not the purer faith, but the power and the privileges and the revenues annexed to that faith by the State. But the day for this kind of demand, we trust, is gone by. There was a time when it would have found a loud echo in this country, but that time is overpast. The clamour of a few thousand persons for what they call their inherited privileges is drowned in the voice of a nation asking simple justice, and we have greatly mistaken our countrymen if in deference to the first they disregard the last.

It has been the curse of the Church Establishment in Ireland, even more perhaps than in England, to have concentrated the attention, the care, and the trust of its members upon its political rather than its spiritual pre-eminence—upon the forces of law in its favour rather than upon the force of Divine truth. Hence, unlike the servants of Christ, they seem ever ready to "fight," to lay their hands upon the hilts of their swords, and to overawe, if possible, all gainsayers by threats and violence. They will not gain their end by this method of pursuing it. The landlords of England once resorted to the same unseemly practice in defence of their monopoly, but abandoned it most wisely when public opinion bade them surrender that monopoly. The Protestants of Ireland would do well to follow the example thus set them, as, no doubt, when the crisis comes they will see it expedient to do. After all, they are but a small body, and will hardly succeed in scaring back the settled will of the nation. They are valorous doubtless—but they will yet have need to bear in mind that "discretion is the better part of valour." Their best and most permanent conquest would be a conquest achieved by manifest and cheerful self-sacrifice, and to the somewhat wayward but much enduring people of which they are a specially privileged section, their address, by word and deed, should be "we seek not yours, but you."

ECCLESIASTICAL NOTES.

THE question of the comprehension of Dissenters in the Established Church appears to be exciting a more than ordinary interest amongst the very influential class of Churchmen who are represented by the *Guardian* newspaper. It is curious, however, to notice that although it is only a month since this question was discussed at Wolverhampton, there appears to be a general agreement that the only class of Dissenters of whom there is any hope, is that belonging to the old Wesleyan body. The Hon. and Rev. W. H. Lyttelton addresses a letter to the *Guardian* concerning the possibility of obtaining the adhesion of this section of the Free Church to the Establishment. It is impossible not to admire the spirit in which this letter is written; and, indeed, the speaking and writing on this subject during the last few weeks have been characterised by a tone of forbearance and charity as novel as it is commendable. Mr. Lyttelton argues that the Wesleyans are doing a great Christian work; that if they have been guilty of schism, the Church has also been guilty of it; that they have borne all the fruits of a Christian Church; and that our Lord is using them "as a mighty instrument in His Church, and that to oppose them in their work is to resist them." He writes also in favour of Churchmen recognising "their true religious position to Dissenters" as one of the means likely to win them, and advocates a more intimate intercourse with Dissenters. Mr. Lawson follows on the same side. He, too, singularly enough, singles out Wesleyans only with sympathy and hope, for "Independents, Baptists, Quakers, and Unitarians, may be classed together as political Dissenters."

They object to any connection between Church and State; clamour for religious equality; and would, if possible, drag down the Church of England to their own level. The followers of John Wesley, on the other hand, have no sympathy with the Liberation movement; as a religious body they disclaim all interference with politics; they, of all Dissenters, approach nearest the Church in doctrine and discipline, and upon the whole have a sincere respect and sympathy for her. It would seem the wisest policy, then, in taking any steps to conciliate Nonconformists, to make the first overtures to Wesleyans, for with them lie our greatest hopes of success.

A "little more sympathy" with Wesleyans will, Mr. Lawson thinks, bring over many individual members. Another correspondent takes up the same subject, and makes the following pregnant practical suggestion:—

But chiefly Churchmen require to know more concerning the feelings and sentiments of their Nonconforming brethren. And it would surely be a great blessing, amid the jars and uncertainties of our age, if one step of advance were made in union with neighbours at our own

door, as well as with Eastern and Western Christendom. If liberal and public-spirited Churchmen, as Lord Lyttelton, Earl Harrowby, Earl Nelson, and others both lay and clerical, would give their help to form a committee in order to consider the probable basis of union, and to invite the co-operation of earnest Nonconformists with a view to Church union, the congress at Wolverhampton, without overstepping that most wholesome regulation of not passing resolutions, would yet not pass away without some definite result.

A conference of Churchmen and Nonconformists, with a view to reunion! Did any person ever expect to see such a suggestion made, in his lifetime, in the columns of the leading Church newspaper? We might, but, in this instance, we feel constrained not to make any recriminatory criticism on this proposal. The men who are working in this direction are some of the best men in the Established Church, and it is impossible not to respect some of their motives. What it is, however, necessary to say is, that there are, we believe, very few Dissenters who, like, apparently, many Churchmen, care for organisation for organisation's sake. It strikes us that all through these proposals there is one and only one line of thought, and that is how, in its present state of division and weakness, to increase the religious numerical strength of the Established Church. Wesleyanism has succeeded, and has a hold on large numbers of the population; what a good [thing] it would now be to swell the bulk of the Establishment by absorbing the whole denomination! Now, we imagine that Wesleyanism, in its present state, exists not for the sake of "the Church," but for the sake of religion, and we do not imagine that Wesleyans would relinquish the good they are effecting by means of their own organisation for the mere sake of adding to the stature even of John Wesley's favourite ecclesiastical community. When plainly looked at, what is now expected of them is that they will give up their present modes of working and go "like proper citizens" to their parish churches every Sunday morning, and, in the view of most Churchmen, they might better stop at home and do nothing rather than go out and preach the Gospel the rest of the day. If they will only go in and swell the numbers of a declining Church, they will do the major part of their duty; but that is not how we have read the purpose of any Free Church in England whatsoever.

The *Guardian* itself, also, deals again with this subject, and we are glad to meet in its columns with the obverse of the medal, one side of which has more than once been presented for the inspection of our readers. It says, concerning the recognition of Dissenters by Churchmen—

> We fully admit that any intercourse which can be obtained, not only with Wesleyan but with any Nonconformist members and ministers, if it be on fairly common and neutral ground, is not only not censurable, but ought to be encouraged and sought after by earnest Churchmen, both clerical and lay. But surely this is quite a different thing from the public and official recognition of Dissenting ministers, in their vocation as ministers. Perhaps we may clear up our own meaning, —though really we thought it was clear enough already, —when we say that the *ne plus ultra* of blunder in the matter has, to our mind, been achieved by those clergymen—there really are such—who will be hand and glove with Dissenting ministers on the platform of the Bible Society or the committee-room of the Young Men's Christian Association, but have nothing better than a distant nod—if they vouchsafe that much—for the same "reverend brethren" if encountered in the street. Such clergymen appear to us to compromise their character at once as priests and as gentlemen.

The end of the *Guardian's* second review of this question is that whatever takes place, there must be no compromise of "Church principles." And so we are where we were, excepting that we are all the better for the good feeling which we have found to exist in the hearts of some of our opponents.

Oddly enough, the *Watchman* of last week—the organ of the older Methodist body—contained a carefully-written article on the relation of Methodism to Nonconformity. It happened that, at the recent meeting of the Congregational Union at Manchester, Dr. Vaughan remarked that in conflicts of principle it was not possible certainly to say where their Methodist friends "would be found." The *Watchman* takes up these words in order to make of them a text for a review of the position of Methodism generally to other Nonconformist bodies. This review contains some frank but certainly not unfriendly writing. With regard to the Baptists, for instance, it is remarked,—

> There are fighting sects, but there are also sects which have not from their past history been called, or therefore trained, so specifically to do the work of fighting. The Baptists, take the world over, are foremost among the fighting sects, and probably look upon the Independents as, on the whole, hardly up to their mark of manhood. And no liberal and well-informed Protestant can deny that the Baptists have been the pioneers of religious, and through religious of civil, liberty in almost every land. They have not had as much worldly wisdom or conformity as the Independents; they have often been narrow, bigoted, pugnacious, and proselytising. Nevertheless, against all that belongs to Popish bondage and error theirs has been the brave and true revolt, and they have been the martyrs and promoters of religious freedom.

Then comes something concerning Methodists and Independents:—

> And the Methodists, again, have had their work to do, which has not been the good work done by the Independents during the past two centuries, but nevertheless has been a very good work. Circumstances forced the Independents to become political; circumstances did not so force the Methodists. On the contrary, many reasons concurred to make it plainly their duty, as a Christian community, to abstain to the utmost possible extent from direct political action. Methodists will never on this account deny or depreciate the debt which the nation owes to the Independents, any more than to the Baptists, for the share which they have borne in defining and and securing the religious and civil liberties of Englishmen.

What is said of the claims of Methodism will probably wipe the dust from the eyes of Mr. Lyttelton and his friends:—

> Nevertheless, Methodism having grown into a Church, having become altogether separate from the Church of England, having acquired certain rights, and feeling bound to demand all rights and liberties belonging to a free Church in a free State, has now assumed fully a position of independence, although not an attitude of hostility, towards any Church or any principle which has not been proved to be of necessity in antagonism to its own independence and liberty. In all its developments it has followed, as the Independents also have followed, the teachings of experience and the necessities of the times, as these necessities have made themselves successively felt. The Independents have greatly advanced in their practical policy within the last century and a-half, from the position occupied by the founders of their denomination, although, perhaps, they may be able to show that all their recent policy is consistently developed from the principles espoused by their fathers.
>
> Methodism has made no attempt to define a set of abstract principles of ecclesiastical policy on which its churches must exist, for which, if needs be, they must contend. Abstract principles are better settled by induction from long and varied experience than by "high *priori*" reasoning. The Independents, on the other hand, have been led by circumstances to frame a system of abstract Church principles. But this has not been in all respects an advantage to them. They have maintained, as to the question of endowments by the State, principles wider, more sweeping and more unqualified than can be either clearly established by argument or harmonised with the history of Christianity, or even with contemporary experience in certain circumstances. And yet, with certain needful guards and conditions, we should agree in many points with them on the Voluntary question.

The writer concludes in words that make us rather stare:—

> Although Methodism has never been political, it has had a mighty influence on political progress. Although it has not professed, as a part of its creed, political Liberalism, its influence, on the whole, has been to leaven the nation with the principles of religious free life, with all that belongs to healthy, active, and kindly, although not sour or rancorous, Protestant Nonconformity. But for it, Toryism would not so early or so easily have faded into Conservatism; nor Conservatism have submitted so hopefully and benevolently to the daring Radical manipulation of Mr. Disraeli and Lord Derby. But for Methodism, the Church-rate question would not have reached its present ripeness for settlement with so little of turmoil, with so general and practical consent. Independency has indeed formed a great element in the backbone of the nation's manhood; but Methodism has contributed no inconsiderable part of the heart-blood and sinew without which manhood would be nought.

Old Methodism an opponent of Toryism — old Methodism having brought the Church-rate question to its "present ripeness for settlement"! Well, we live and learn; but when we read this we learnt something that we never did expect to see in print. In fact, it has taken our breath away, and we can scarcely write another word. But, after all, so long as such a question is brought to a "present ripeness for settlement," what matters who brought it there? Let the Conference Methodists get all the credit, if they have the pleasing assurance to take any!

THE LIBERATION SOCIETY.

NEWCASTLE-ON-TYNE.

YOUNG MEN'S CONFERENCE.

The young men's conference came off on Tuesday evening, October 29th, and was a splendid success. For a long time too little interest has been manifested in this capital of the extreme north of England in the principle and work of the Society; and the local committee felt that a young men's conference would be likely to awaken the zeal of the young, and mark a fresh advance in the whole district. The suite of rooms at the Assembly Rooms, Westgate, was engaged, as giving an *éclat* to the conference, and as being the most commodious for the purpose. The guests on arriving were received in a handsome reception-room. Tea and coffee were served from six to ten o'clock in the picture-room; whilst the conference was held in the larger and more ornate of the two ballrooms, which was lighted both with gas and wax candles. Many of the decorations of the mayor's recent ball remaining, gave the room a very brilliant appearance. There were exactly 470 present. In addition to the young men of Newcastle and Gateshead, many came from North and South Shields, Howden, Jarrow, Sunderland, Blyth, Winlaton, Blaydon, and Ryton. Ministers and leading laymen came also in considerable force. From the moment the conference began to the close, there was an immense enthasiasm, passages in the speeches being greeted with applause again and again renewed. At seven o'clock the chair was taken by Henry Angas, Esq., lately the sheriff of Newcastle.

The CHAIRMAN, in opening the proceedings, briefly explained the object of the meeting. As to the propriety of Parliament legislating on and regulating the affairs of the Church of Christ, there could be but one opinion; but he wished them to understand that while seeking their own liberty, they did not wish to enslave others. He trusted the whole question would be fully considered.

The Rev. H. T. ROBJOHNS, B.A., the secretary of the local committee, gave a brief account of the origin and conduct of these young men's conferences. In Newcastle lists of young men had been asked for from ministers and others. Some with courtesy had declined to furnish them, hence hundreds of young men had not been reached. To those who had, and other helpers, thanks were cordially given. 1,000 invitations had gone out. The present attendance was the result. Attention was then drawn to the cost of the Society's operations, and the need of an advanced subscription list here. Bradford, with a population of 156,000, raises 448*l.* 15*s.* a year; Newcastle and Gateshead, with a population of 142,000, only 33*l.* 9*s.*! The young men must help to remedy that state of things. The speaker then addressed himself to his assigned subject, reasons why young men (and others indeed) stand aloof from the Liberation Society. 1. Ignorance. Young men are not well grounded. Perhaps the pulpit has not done its duty. But the pulpit can never practically be far in advance of the pew, and more than statesmen can be far ahead of public opinion. The public opinion of the churches must demand the treatment of ecclesiastical themes. Cyprian's principle will here apply, "Do nothing without the consent of the people." Said the speaker: "I claim for the pulpit the largest liberty, believing as I do in the universality of the monarchy of religion." The object of the Liberation Society is the emancipation of religion; its reason, the spirituality of religion; the methods employed are constitutional and moral. 2. The work of the Society is not favourable to the religious spirit. The objection is a delusion. The object, reason, and method of the Society are all of the most spiritual kind. True! the movement is political, but we are bound by loyalty to Christ to object to political churches. Where is religion to manifest her power if not in the Divine institutions of the family, the church, and the nation? Spiritual men must not leave politics to the devil. Wilberforce was quoted to illustrate the compatibility of spiritual health with work for the public good. 3. Evil is to be met, not by attack, but by discovering the soul of good in things evil. This principle was laid down by the late Rev. F. W. Robertson, of Brighton, and is now often repeated. Christian charity will always do this, but Christian earnestness will also discover the demon of evil in things good, and in Christ's name cast it out. 4. Some wish to be "the friends of all, the enemies of none." Why! that is the principle of the Liberation Society: which is no enemy to (say) Episcopalians, not to Episcopalianism, but only to its connection with the State: it would loose that for the sake of Episcopalianism itself. The time is fast coming when Wesleyans will have to consider where the wrong application of that principle is carrying them. We know where its right application is carrying us. What if a spiritual Evangelical and Evangelising Church, should be found the bulwark of the worldly element of sacramentalism and sacerdotalism in the Church of England. "He that is not with me is against me." 5. Christian unity is imperilled. But he who cares for Christian unity ought to discover the opposing barriers and break them down. The Hon. and Rev. B. Noel was quoted in favour of the view that the Church as by law established is in this country the great hindrance to union. Goldwin Smith also has said:—"State Establishments. . . . are standing organisations of hopeless schism." There will be no union until there is equality. A subscription to the Liberation Society is a subscription to a powerful Evangelical Alliance. 6. Fear of loss in reputation, business, &c. The glory in the heroisms of the past, can't we be heroic? Young men! Can't we be equal to the martyrdom—the small martyrdom appointed to our time? But shall we in the long run suffer at all? "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you." We must not then be behind Italy. Let Cavour's great saying (in an improved form) be ours. He said:—"A Free Church in a Free State"; let our watchword be "Free Churches in a free State." The address closed with the last five verses of the "Psalm of Life," with special stress on the last verse—

> Let us, then, be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing
> Learn to labour and to wait.

The address was repeatedly applauded.

The Rev. ROBERT BROWN (United Presbyterian) read a paper on the breadth of teaching in the Church of England, from that of Dr. Pusey to the opposite teaching of Colenso, showing that it was not equitable that the nation should pay for these several vagaries of religious thought.

The Rev. W. WALTERS spoke of the importance of the cause, being one seeking to do honour to God and to secure the rights of men, to promote the interests

of truth, and to advance the good of the community at large. The cause, being the cause of God, must prosper. He would have the young men prepare for a desperate struggle, and not be disheartened, for their cause would ultimately triumph.

Mr. CARVELL WILLIAMS addressed the meeting at considerable length. He assumed that they were well informed of the principles which they advocated, and addressed himself to answering, so far as he could, and satisfactorily, how they stood related to the truth; in other words, first, why they as young men should specially identify themselves with the work of liberating religion from State patronage and control; and, secondly, what were the practical means by which they might help to promote its success. It was highly desirable that they should organise in behalf of Voluntaryism, more especially as the Church of England was qualifying its younger members, through her Young Men's Institutions, to fight hereafter the battles of the Establishment; and though he would not say with Burke, "When bad men conspire, good men should combine," yet he could offend none by saying that combination on behalf of what they deemed to be error, strongly suggested the necessity for similar combination in the interests of what they held to be truth. Mr. Williams having drawn attention to the increasing indisposition which the conditions of modern life was creating to self-sacrificing devotion to public duties, and the existence of a cynical or sentimental indifference to struggle for rights still withheld, pointed out two ways of encountering the insidious evil—the fostering in the young strength of conviction and robustness of intellect, and such susceptibility of conscience as would arm them against all such assaults; and the preparing of men and women to take the place of those who forsook their cause, because they were not of them. The separation of Church and State had now become but a question of time, and than the knowledge of this, nothing could be more suggestive or more stimulating in regard to the duty of Free Churchmen. During the next few years, the problem must in some way be solved by Parliament, and the rights of Dissenters insisted upon until they are secured. The passing of the Reform Bill would bring about a new condition of things, and a new body of electors—the bulk of them having no love for ecclesiastical monopolies—would henceforth decide the complexion of Parliament. The friends of religious equality must still toil on, and it behoved the young men to take a part in the responsibilities and duties which have hitherto been entailed upon the veteran or middle-aged members of the party. In offering a few practical hints, Mr. Williams urged the duty of acquiring a full and accurate knowledge of the principles involved in the great controversy, which might be gathered from many sources, the library being the chief and most accessible; inquiry and interchange of thought in regard to the principles on which their Nonconformity rested, through the medium of their improvement societies, debating clubs, &c.; and everywhere something should be done to stimulate and strengthen Nonconformist youth, either from the pulpit, or through the Bible-class, or other agencies. It was necessary, also, to watch public events, with a view to the practical application of those principles to the ever-changing current of public affairs. It was advisable to read journals devoted to religious questions, and for the sake of full information, not neglecting those which supported the Establishment; the reading of Parliamentary debates bearing on the subject should not be disregarded; and the preserving of documents was also recommended. Again, the courageous avowal of the principles intelligently held, and painstaking efforts to commend them to the judgment of others, was decidedly their duty, as also the taking part in agitations in furtherance of the views they had come to hold, with intelligence and earnestness. The address concluded with a few words of caution.

Mr. E. S. HILLS then moved that—

This conference considers it to be the duty of those who believe in the spirituality of Christ's kingdom, and who desire to secure religious equality for the people, zealously to labour to put an end to the existing State ecclesiastical establishment; and it is further of opinion that it is the especial duty of young men to qualify themselves for taking part in the inevitable struggle for the attainment of that object.

The motion was ably seconded by the Rev. J. C. STREET, and carried by acclamation.

An open and free discussion was then invited.

Mr. WALTER THURTELL, a very old friend of the Society, and who in early days was a member of the Established Church, thought Dissenters generally very imperfectly understood the principles of the Society. Like Mr. Robjohns, he did not like namby-pamby Dissenters, but rather people actuated by stalwart principles. He hoped a class of young men who fully understood the principles of the Society would be trained up, and that when the struggle came they might find in them not only numbers but strength.

The Rev. G. BELL was reminded by the meeting of similar assemblies thirty-two or thirty-three years ago, and he was glad that after a long period of calm and quiet, the tide was again rising, and as there was a tide in the affairs of men which, taken at the flood, led on to fortune, so this tide taken at the flood by the young men of Newcastle would lead them to the accomplishment of their purpose. They could not be now so far from the separation of Church and State as thirty-three years ago, and success could not be so far distant.

Mr. Walton, Mr. M'Nab, Mr. Dawson, Mr. Bell, and the Rev. James Barker, then addressed the meeting.

Mr. WALTON believed that the only reason why the young men had not taken action on the part of the Society was that they were ignorant of its principles. He advised that they be more fully debated in their young men's societies. They were both ready and willing to do the share of the work allotted to them.

Mr. DAWSON heartily approved of the objects of the Society, because founded on Scriptural principles. He could not see what on earth the State had to do with religion; and was sure no religion could prosper if controlled by the State.

The Rev. Mr. GUTTRIDGE moved—

That to give effect to the opinions already expressed, this conference requests the following gentlemen [names given] to confer with the committee of the Newcastle Auxiliary to the Liberation Society as to the best means of organising young men of this town for the promotion of its principles and objects, with power to add to their number.

The Rev. R. LEITCH seconded the resolution, which was carried.

The Rev. Mr. RUTHERFORD, in an extremely energetic address, denounced the connection between Church and State, and urged the meeting to use every exertion to accomplish the object of the Society.

The meeting, perhaps one of the most enthusiastic ever held under the auspices of the Liberation Society, closed with a vote of thanks to the chairman.

The conference will immediately be followed up to practical ends under the direction of the local committee.

PUBLIC BREAKFAST.

On the following day—Wednesday—there was a public breakfast at the Alexandra Hotel. Among those present were Mr. Geo. Brewis (in the chair), the Revs. H. T. Robjohns, J. H. Rutherford, Mr. Mason Watson, Mr. J. Watson, the Revs. Wildon Carr and T. Guttridge, Mr. Anderson (travelling agent to the Society), the Rev. R. Brown, the Rev. S. Wallace, Mr. J. Oliver, Mr. J. Bradburn, Mr. W. M. Henzell, Mr. John Brewis, Mr. James Rowell, Mr. J. Dransfield, Mr. J. Thirkeld, Mr. Shepherdson, Mr. S. Tomkins, Mr. Thomas Herdman, Mr. Josiah Thomas, Mr. Henry Angus, &c.

The Rev. Mr. ROBJOHNS suggested that as there was such a large attendance of friends, it would be better, perhaps, to hold at the same time the annual meeting of the branch. He therefore moved the appointment of the committee for the ensuing year, which was seconded by Mr. HENZELL, and carried. Mr. Henry Angus was chosen treasurer, and the Rev. H. T. Robjohns secretary. After a few introductory words from the chairman,

Mr. CARVELL WILLIAMS, who was received with applause, then addressed the meeting at some length on the ecclesiastical affairs of Ireland, which country he had lately visited as a deputation from the Society. Some of these facts and impressions have already been recorded in our columns. He said that the leading objects he had in visiting Ireland were in view of the deep and increasing interest English Voluntaries and Liberals took in the present condition of that country, and to ascertain how and in what way the Irish people could be assisted in redressing their grievances, and especially those connected with the Irish Church. It seemed to him a matter of great importance to note how far the proposals made for the endowment of all sects in Ireland met with favour in that country.

The opinion was beginning to prevail amongst the Episcopal body that the days of the Irish Established Church were numbered, and even the fact could not be concealed from the members of the Irish Church. The Wesleyans were weaker bodies than in this country. They had not the political strength possessed by the Nonconformist bodies in England, but held the same principles. Another very powerful section of the body were the Primitive Methodists, and, unlike the Primitive Methodists here, they consider themselves as members of the Established Church, and were so strongly attached to it that they went to their own chapels one part of the Sunday and to the church on another. The Baptists and Independents were also favourable to the Church, and he had to regret that they did not take the same position with the Baptists and Independents in this country. There were some staunch Voluntaries amongst them, but not many. The majority did not see their way clear to taking public action against the Establishment. In fact, with the Protestants on the one side and the Catholics on the other, some members of the Methodist bodies had become so demoralised that they declared that the interests of Protestantism would suffer were the Establishment to cease to exist. With regard to the Presbyterians in Ireland, he did not profess to know the whole truth about them, but there was a section of the body that occupied an altogether false position. The majority of them did not see their way clearly to the abandonment of the *Regium Donum*. The issue of events was being waited for, and perhaps in the end the Irish Presbyterians would be willing to relinquish the *Regium Donum*, were the Maynooth and other grants surrendered. His impression on the whole was that the Presbyterians would be as much opposed as the Nonconformists to endowing the Roman Catholic Church in Ireland out of the revenues of the Irish Church Establishment. (Cheers.) In the absence of such a proposal, they might not unite themselves with the Establishment, but would be willing to watch the course of events, and perhaps gradually take their place amongst the English Voluntaries; or it was quite possible they might at the last moment come in as an army of reserve, and finally assist to their utmost the movement for liberating religion from all State control. (Laughter and applause.)

Referring to the resolutions lately adopted by the Catholic hierarchy, he said that they agreed with the impressions he had privately received.

Between the resolutions come to by the Anglican bishops sitting at Lambeth and those of the Roman Catholics there was a great difference. The bishops of the Established Church spoke for themselves and not for their followers; but the bishops of the Catholics spoke not only for themselves, but for their people. (Hear, hear.) Whatever English politicians might say, he contended that the Irish people had a right to feel aggrieved, and maintained that the only way to settle one of the greatest of Irish grievances was to improve the Irish Church off the face of the earth. The Liberals must resolve to deal with this great question in a decisive and efficient manner; or, if they allowed the system to remain as it was, Mr. Disraeli, or some other Conservative of that school, would take up the clubs of the Whigs once more, and achieve another triumph for right and truth. (Hear, hear, and cheers.) He hoped that at the next general election the question would be put to the forefront. (Hear, hear.) In addition to the abolition of Church-rates and the opening of universities to Dissenters, it was necessary that the Irish Church Establishment should be dealt with decisively and at once. It must be utterly abolished and its revenues gradually applied to purposes beneficial to the whole Irish people. For years they had laboured without any apparent result, but the principles of the Liberation Society were now making their way to the front. They now found those who for years were their opponents now using phrases common to the Liberation platform, and exhibiting as much enthusiasm as the members of the society did themselves. (Cheers.)

A conversation then took place among the gentlemen present. A course of action on the Irish question was discussed, and the recommendations were referred to the local committees.

A meeting of a similar purpose was held at the Mechanics' Institution, North Shields, on the 28th of October. Mr. J. P. Proctor presided. Mr. WILLIAMS spoke on the Irish Church question, and at the close the following resolution was adopted:—

That this meeting, believing that tranquillity in Ireland cannot be secured without doing justice to the Irish people, rejoices in the wide prevalence of a conviction that the Establishment of the Church of England in that country cannot, and ought not to be longer maintained; while it also believes that no change will be satisfactory or lasting which does not put an end to all State interference with the religion of the people, and apply the ecclesiastical revenues of the country to unsectarian purposes.

Apropos of these meetings, which it reports at length, the *Newcastle Daily Chronicle* has a highly eulogistic article on the Liberation Society. It speaks of the young men's conference as "a distinguished success," and says that there is no question left for the discussion of the political reformer fraught with more important consequences than the Church and State question. Of the Society it is said:—

The career of the "Liberation of Religion Society" has been a career of progress. It lives rather to instruct than dazzle, but is not the less effective because there is little sound or fury in its proceedings. Existing to conduct a principle to triumph, rather than to humiliate persons, the society is singularly free from animosities which sometimes sadly mar otherwise honourable organisations. The wisdom thus exhibited has not been unrewarded. It would be difficult to point to another organisation that has done so much with such comparatively slender means. All officially connected with it seem animated by its principles and ready to exert their every energy in their propagation. Our contemporary points to the rapid change in public opinion on the subject, the abandonment of old fallacies and exploded theories, and the audible demand for a "free Church in a free State." In England the question may not be ripe, but in Ireland it cannot brook delay:—

Fenianism has little connection with the existence of the Irish Church, but there is every probability that Church will be sacrificed to its turbulence. Condemned by the conscience of the country, the fall of the Irish Establishment will awaken neither pity nor regret. As a missionary Church it has been a conspicuous failure. In point of fact, it exists only to consume its annual dole of six hundred thousand pounds sterling. The omen of the storm in which the Irish Church is destined to disappear, grow daily more unmistakeable. When that Church goes to pieces it will perish amidst the acclaim of the friends of spiritual Christianity throughout the empire. In the tracts and publications of the "Liberation Society" the case of the Irish Establishment has received a most comprehensive and exhaustive treatment, and those familiar with the society's methods of working know that the light thus concentrated cannot fail to tell in the proper quarter. . . . We have to thank Mr. Carvell Williams for his very able exposition of the aims of the "Liberation Society," and to congratulate the Rev. Mr. Robjohns and his coadjutors on the success which crowned their efforts in organising the peculiarly instructive and stimulating assemblies which have formed our theme.

MR. MIALL AND THE MANCHESTER LIBERATION SOCIETY.

(From the *Manchester Examiner and Times.*)

A meeting in connection with the young men's branch of the Liberation Society was held on Friday night, in the Memorial Hall, Albert-square. The chair was taken by Mr. James Sidebottom, jun. There were also present Mr. Edward Miall, Messrs. H. Lee, J. Spencer, J. Templeton (London), the Rev. G. W. Conder, the Rev. A. M'Laren, the Rev. T. C. Finlayson, Mr. J. A. M'Kerrow, Mr. W. Warburton, the Rev. A. C. Squiers, Mr. J. M. Kean, Mr. J. Shorrocks, Mr. T. Roberts, Mr. W. Heath (London), and others.

The CHAIRMAN, in introducing the objects of the meeting, said in reference to the presence of Mr. Miall they knew what Mr. Miall had done in the past, and they knew what he would do in the future, and they were sure that he would soon take his position in the House of Commons, not merely as the representative of a particular borough, but as the representative of Nonconformity. (Applause.)

The Rev. G. W. CONDER addressed the meeting. He said they had arrived at this stage in their history, when the question of the liberation of the

Church from State control was not whether or how it was to be accomplished, but when the change should come about; for, for years past the Church of England had been compelled to let go its monopolies, and Parliament had been constrained to undo the mischievous legislation of the past. In advising the young men connected with this association, he said he did not want in forming this society to make young men bigots or unintelligent haters of any institution. He wanted them to help to crush and blot out the incomplete legislation of the past upon this matter of the relation of the Church to the State. (Applause.)

The Rev. T. C. FINLAYSON said they could not be charged with narrowness, but even narrowness was better than breadth in some things, for it was better to be narrow and deep than broad and shallow. They did not deny the sacredness of national life; for they might have national life just as family life for the education and discipline of man. He did not say that politics were unchristian, for he held it to be the duty of every Christian man to take an interest in politics and to interest himself in the affairs of the nation in which he lived. They did not deny the good which the Church of England was doing, although he was sure that it would do more good if it were not fettered by the State; and, speaking for himself, he was grateful for the learning and piety which were to be found in the Church of England.

Mr. EDWARD MIALL said: When a little less than a month ago he went down to Bradford—(Hear, hear)—at the invitation of the advanced Liberal party there, to become a candidate for the then vacant seat in the borough, the great objection that was flung at him by his opponents was that he had come to introduce sectarianism. Of all the charges that could be brought against him on the principle he had professed to represent, he did not know any one which was more inapplicable and absurd, for the one object of his life, and that to which he had devoted his days and his nights for years back, had been to knock sectarianism on the head. (Hear, hear.) He hated it himself, and he wished all others to hate it too, and if they would only join together and hunt it out of the world, he believed that there would be a better chance for Christianity to diffuse its fragrant and blessed and healing influence over all the nations. He introduced this thought with the view of directing the minds of his young friends to the distinctive object they had in view. They, as well as himself, would be charged with sectarianism by connecting themselves with the Liberation Society. This was the view in which most of the clergy and laity regarded this society, its principles, and its operations. Bitter sectarianism was regarded as the one animating spirit by which they were moved. They gave them credit for no large motives, but especially for no motives that had their rise or origin in Christian charity and love. He wanted them to see that the Liberation Society did not take upon itself to determine the relative merits of any religion upon the face of the earth. They did not say that the Church of England, as a Church, was inferior, even in its doctrines or its discipline, to any other Church in this country. They did not say that Congregationalists, or that Baptists, or Methodists, or any other denomination, possessed within themselves more of the truth which was in the Scripture than was possessed by the Church. That was not their province to decide when they were on this platform, or in connection with the operations of this Society, but their simple object was that all religions should stand upon their own vitality—(Hear, hear)—that there should not be any artificial ministry by its operation. The law represented all the people that were subject to it, and he regarded it as unfair and unjust, that that which represented all, and in which all were equally interested, should be applied to produce any preponderance whatever in regard to the thoughts and convictions of men as to whether this or the other church was most in uniformity with the mind of Christ. Let them settle, therefore, in their minds that this was not a dispute about the superiority of churches, or creeds, or ecclesiastical discipline. All those might be discussed and fairly argued out upon another platform than this; but their simple principle and object was to point out what was the true relation of law to all religious convictions. They said that that relation was simply to protect all men in the utterance of their convictions and to help none—(cheers); in other words a free stage, and no favour, not for themselves alone, but for all. And this was characterised as bitter sectarianism. And so it had been always in the history of this world, that those who had settled in their minds and were determined to remove any evil, were generally charged with the very evil they wished to remove. He could, however, say that the charges brought against him personally in reference to his conduct of the Liberation Society never robbed him of an hour's rest, and he certainly would not now, when he might say that the world had come to see somewhat of their real principles, feel uneasy that those who were opposed to their objects and principles flung about them mire and dirt, some of which might possibly stick, but a good deal of which went back to themselves, not from them, but from the natural rebound of that which was violent and unjust upon the heads of its authors. If ever he was indifferent to this kind of thing, he thought the time had arrived when he might be indifferent to it, because their opponents were all adopting their principles. Of course the separation of the Church and State was still a term which excited horror in the minds of many Churchmen, and especially of many Evangelical Churchmen, for, strange as it might appear, it was true that, of all Erastians, Evangelicals were the most Erastian. They seemed to have taken shelter under the law, and they could hardly venture out from what they regarded as the protection of the law, not for themselves, but for the principles which they held, and in the antagonism between them and the High Church, it appeared never to enter into their heads with a sort of prevision, that whenever the time came when they must grapple with Ritualism or tendencies towards Rome, on the strength of those truths which they professed to have received, they must feel the worst of it. They regarded the Establishment of this country as the bulwark of Christianity, and believed if the Established Church were only swept away, the principles and opinions and practices of the Roman Church would sweep over the whole land, and that there was not sufficient personal affection for the Church among its members to resist the tide. They must not be expected among the converts to Free-Churchism until the time comes when perhaps the law would operate against themselves, and then they would feel the full stringency of the law; and their purpose in the Church was to make a free Church, he was going to say "in a free State." This Pan-Anglican Synod was a sort of attempt *sub rosa* to exercise the independence of the Church as if not in connection with the State, and at the same time to continue to retain all the advantages, the temporal advantages that belong to the Church in consequence of its connection with the State. He hesitated not to say that if the matter were fairly brought under the cognisance of the lawyers they would decide that everything done in the Pan-Anglican Synod, although it might be a beautiful exemplification of the principles of Christianity, was utterly opposed and condemned by the principle of the law as applied to the ecclesiastical affairs of this country. He said this to show that the principles they had been endeavouring to instil in the mind of the British public for many years had not only entered the convictions of their own friends, but seemed also to have passed over likewise to their opponents. They were as anxious as the Liberation Society could be that their Church should be entirely independent of State control. Perhaps they did not see so clearly that the Church should be independent of State patronage, but undoubtedly, if they could receive patronage and power in their own hands, they would agitate as the Liberation Society did for the entire liberation of the Church from State patronage and control. In the Church Congress at Wolverhampton they would find another view of the question. The Pan-Anglican Synod might be regarded as a sort of conference of the priestly hierarchy, to bring out, as strongly as possible, sacerdotalism. He had nothing to say about the principle whether it was right or wrong, but he did say that the objects the right rev. fathers in God had in view, or at all events the objects they expressed in their ultimate utterances, were entirely sacerdotal in their character, and conferred upon the members the high distinction of great spiritual authority, and maintained that distinction and that authority in the face of the general public opinion of the country. On the other hand, they had the Church Congress at Wolverhampton, laymen asserting their claims by men like Lord Sandon and Lord Lyttelton against the claims of sacerdotalism, and holding that the general claims of the members of the Church as such are far superior to any of the claims that could be put forward simply by the clergy of that Church. This showed that within the barriers created by legal restrictions which constituted the essence of the Establishment, there was the exhibition of a spirit which was constantly pushing outwards against that which prevented them from exercising to the full their Christian liberty. They could of course take no part in that struggle of a happy family confined in very narrow precincts, and they pitied them in their very limited space, and they might call it sectarianism, or they might call it bigotry, but what they wished was that their barriers were entirely removed, and that they should have more room for their convictions. He believed that a great change had taken place in the public mind, not only in the Church of England, viewed as a spiritual body, but in the general public viewed as a political body. They had had during the last session, by a sort of accident—whether he should call it happy or unhappy he did not exactly know—a Reform Bill conferring the franchise upon all who personally paid their rates; they had therefore, or rather should have, within the pale of the constitution a very large additional number, ranging from half a million to three quarters of a million; and this large number, who would be brought within the pale of the constitution, were far more influenced by their regard to general principles of justice than to any ecclesiastical distinctions of any kind. (Cheers.) Their rest was upon a system which can always be based upon the simple basis of justice, of doing to others as they should wish others to do to them. Leave every man to his own religious convictions and opinions, was a sentiment which would go to the heart of the working men who judged of these things by the general instincts of justice, and who could see the object the Society had in view in endeavouring to upset every political restriction placed upon religious institutions. He believed that Divine Providence had arranged that just at the very moment when these people were placed in a position to judge with regard to the abstract principles, there were other events which would bring before them the subject in its most concrete and telling form, because it was impossible that the Irish Church should continue long to exist as it did. For it was the very first question which would come up for practical solution in the new Parliament, to which they were looking forward. The question could only be settled in one way—on the basis of the principles they held. There were two considerations. First, this subject could not be put off—it was absolutely necessary for the peace of society to settle it; and secondly, it could not be settled as politicians wished to settle it. The proposition to divide the proceeds among the different denominations had been protested against by the Roman Catholic hierarchy, and he had not the smallest doubt they would continue to protest. He then proceeded further to argue that the English Church Establishment was doomed, and that it was only a question of time. The abolition of Church-rates, free access to the universities, the opening of the parochial churchyards to ministers of all religious denominations, were all virtually passed, the principles had somehow or other been so fully admitted by Parliament, and had taken such deep hold of the people at large, that it was only a question of a session or two whether they should pass or not. They came now to the antagonism to the Establishment, and it was a fortunate thing that by the Divine guidance the question was put into such a shape that the most ignorant could understand it. They had a sympathy with the Irish people, and at the next election they would express their sympathy by voting against the continuance of that great anomaly and injustice. He concluded by urging upon the young men to pursue this question as a religious obligation. (Cheers.)

Mr. J. Templeton, of London, one of the deputation, the Rev. A. McLaren, B.A., and the Rev. W. C. Squier subsequently addressed the meeting.

Votes of thanks to the deputation and the chairman closed the proceedings.

CONFERENCE AT LIVERPOOL.

A conference of young men in this town with the view of "interesting the younger members of our churches and congregations and others in the principles and objects of the Liberation Society," was held at the rooms of the Law Association, Liverpool, on Thursday evening. The room was crowded. In the unavoidable absence of J. J. Stitt, Esq., Mr. Richard Johnson occupied the chair.

The CHAIRMAN briefly explained the objects of the movement, and said that they advocated the great and mighty truth that no state and kingdom in the world had a right to stand between any man and his conscience. (Applause.) Liverpool was a town, of all others, that lived on the voluntary principle; and you could not walk through the streets and survey the various churches occupied by Episcopalians, who were really opposed to the Liberation Society, without pointing to their own edifices, and saying, "There is a proof of the power of the principle we advocate." (Applause.) He concluded by expressing an opinion that the day was fast approaching when nearly every clergyman of the Church of England would be on the side of the Liberation Society, and would really, and heartily, and sincerely wish that State endowments would cease for ever. (Cheers.)

Mr. E. MIALL, on being called upon, met with an enthusiastic reception. After some remarks on the backwardness of Liverpool in siding with Liberal principles, and on his reception in that town some twenty years ago, he said he pitied the degraded position of the Church of England, bound to obey secular authority while professing allegiance to a Divine Head, and went on to say:—

I pity those men of whom the Rev. Dr. M'Neile is the honoured representative. (Applause.) I know him—(Hear, hear)—I revere his character. (Applause.) I would not say one word for a moment that would be disparaging to his personal standing either in the Christian Church or in the ministry; quite the reverse. But I pity his position. I think how strong that man might be if he had but his perfect liberty. (Applause.) What a voice of protest he might lift up if he were not restrained by regard for his own Church! How frequently he is crippled by the dogmas, and especially the ecclesiastical dogmas, that he holds. If he felt himself but perfectly free as a man of God and a servant of Jesus Christ, and a minister of the Word, to say what he would, to rebuke where he would, to exalt where he would, how much he might do, how strong he might be for the Gospel's sake. (Hear, hear.) What is it that cripples him? Almost a self-imposed tyranny. His connection with the Establishment which imposes upon him law, is just that which paralyses the whole of the Evangelical body of this country. They dare not move. Why? Because they should hurt the Gospel? No; but because they should hurt the Church and the Establishment. (Applause.) They are in a false position, and they know it. They are just like men who are upon a bit of broken ice: they dare not move in case the ice should tip over and pitch them in. If everything were solid and clear about them they could walk, they could go where they would. As it is, they have to get themselves fixed in one particular spot, and are unable to give full effect and expression to the sentiments of their minds and hearts, and this is one of the effects of the Established Church.

The speaker then proceeded to explain the principles and objects of the Liberation Society, the great advance of ecclesiastical freedom on the continent, where religious equality had been recognised far in advance of themselves, and sat down amid much applause.

Addresses were also delivered by Mr. J. Templeton, the Rev. H. S. Brown, the Rev. F. H. Robarts, Mr. R. C. Carter, Mr. J. O. Jones, the Rev. W. M. Taylor, and Lieut.-Colonel Trimble.

The following resolution was unanimously passed:—

That this conference desires to express its cordial approval of the principles and objects of the Liberation Society, and rejoices in the efforts now being made by the executive committee to secure the active co-operation of young men throughout the country in carrying on its important work. That having regard to the present condition of the Established Church, the tendencies of public opinion, and the important political changes effected by the Reform Bill, the conference considers it to be the duty of the friends of religious equality to labour with increased energy to hasten the legislative adoption of their principles, and pledges itself to afford them its hearty assistance.

A committee of young men was appointed to co-operate with the local committee of the Liberation Society in carrying out such plans as might be deemed desirable to secure the object of the conference.

GLASGOW.—The secretary of the Society addressed a social meeting in the Trades Hall, Glasgow, on the 31st ult., Bailie Anderson presiding. Very friendly letters from Mr. Graham, M.P., Mr. Crum-Ewing, M.P., and the Rev. H. Batchelor, who were unable to be present, were read. Mr. Graham's letter contained the following passage:—

I believe that the State, in so far as it assumes, and the churches, in so far as they submit to such control, entangle themselves in great difficulties, and imperil alike the true interests of religion and of civil government. The position of the Establishment in Ireland is, I think, a pregnant illustration of this. The principles which so many of us in Scotland hold on this subject, in common with our Dissenting friends in England, are slowly though surely gaining ground, and I am persuaded must eventually prevail. Meantime, it is our wisdom as well as our duty, whilst we pursue their advocacy actively and boldly, to do so in a spirit of Christian kindliness and forbearance, and with due allowance for the feelings and prejudices, as well as the rights, of those who differ from us. Happily, it is much easier for us in Scotland to do this than for our friends across the border, where the controversy is undoubtedly embittered by a keener sense of injustice, by the pretensions of an Establishment less tolerant than ours of Dissent, and by a social disparagement and ostracism of Dissenters of which we know nothing here.

Addresses were delivered by Mr. Carvell Williams, the Rev. Dr. Johnstone, the Rev. J. Guthrie, Councillor Burt, Dr. Calderwood, Councillor Browne, and Dr. J. Browne, and the proceedings, which were of a highly interesting character, did not close till a late hour.

PAISLEY.—A meeting of the Society was held on the 1st November, in the Abbey Close Church. It was well attended, particularly by young men. Thomas Coats, Esq., presided; and the speakers were Mr. Carvell Williams, who represented the Society, the Rev. W. France, the Rev. G. C. Hutton, T. M'Alpine, Esq., Peter Coats, Esq., the Rev. J. Crouch, the Rev. A. Henderson, Councillor Eaglesim, the Rev. J. Brown, and John Brown, Esq. Several speakers expressed their opinion that the time was come when Scottish Voluntaries should move again in the matter of Establishments.

THE IRISH CHURCH.

THE HILLSBOROUGH PROTESTANT DEMONSTRATION.

The Hillsborough Protestant demonstration came off on Wednesday last at noon. It proved to be a comparative failure. The eighty or one hundred thousand stalwart farmers of Ulster who were to have assembled to intimidate the Legislature and shield the Established Church in Ireland from impending assault dwindled down to a few paltry thousands. The Conservative papers talk of twenty, thirty, and forty thousand persons being present; but after the glowing anticipations in which they had indulged of a monster meeting, it is natural that they should endeavour to conceal by exaggeration their mortification and defeat. On this subject the *Northern Whig* says:—"Our estimate of 6,000 to 7,000 persons we believe to be the most accurate that has been made by any one. Of the fact that at no time during the day were there more than three thousand persons in the front of the platform we are quite satisfied, for the means taken to count the numbers were sufficient to ensure a very close approximation to the real number. We adhere to our statement that the total attendance was between six and seven thousand, and was nearer the former figure than the latter." The proceedings were orderly and quiet, and the language of the speakers, on the whole, characterised by moderation. The meeting commenced at twelve o'clock. The Marquis of Downshire presided, and amongst those on the platform were the Earl of Roden, the Earl of Erne, Lord Templetown, Lord E. Hill Trevor, M.P., Sir T. Bateson, M.P., Mr. E. W. Verner, M.P., Sir H. Bruce, M.P., Captain Archdall, M.P., Sir William G. Johnson, Colonel Forde, M.P., Mr. Stewart Blacker, Sir John Stewart, Mr. John Mulholland, Mr. R. Nugent, of London, Dr. Cooke, and Professor Porter. There was a large attendance of the country gentry, and of clergymen of the Established Church. The Presbyterian ministers present did not exceed a dozen. The Earl of Enniskillen was prevented by illness from attending. Lord Roden, on arriving at the place of meeting, was received with loud cheers, and was chaired from his carriage to the platform.

The Marquis of DOWNSHIRE, in opening the proceedings, expressed his gratification at the absence of party emblems, and entreated the meeting not to give way to any party expressions. Of course there were a great number of Orangemen there. Why should they not? They were Protestants, and had a right to come forward in support of Protestant institutions. He confessed to having feared that some injudicious friends would come to the meeting in procession and display party emblems, which those who were magistrates could not submit to; but he was proud to own that he had been wrong; and for the future, should it ever become necessary to call a Protestant meeting, he would not hesitate to do so, being satisfied that no illegality would be committed. The noble lord then called on

The Rev. WILLIAM C. O'NEILL, of Shane's Castle, who moved the first resolution. They were met, he said, to declare that they saw no necessity either that the Church of Rome should be established or that the Protestant Church should be disendowed. He declared that they would hail as a friend any one who came forward to help them to reform abuses and to do away with anomalies; but no such theory had been proposed. The object of their enemies was to uproot the Church Establishment from the country, and that object must be resisted. The rev. gentleman concluded by moving the following resolution:—

That we gratefully acknowledge the duty and privilege of recognising the blessings vouchsafed by Almighty God through the instrumentality of the Protestant Reformation, and hereby declare our resolve to uphold inviolate our inherited rights and liberties, civil and religious, and, by the Divine blessing, to transmit them unimpaired to future generations in the true spirit of Christian toleration.

The Rev. Dr. COOKE, a very old and celebrated Presbyterian clergyman, seconded the resolution in a voice that was not audible beyond the platform. He declared himself strongly interested in the preservation of the rights of the Established Church, and in the course of his speech said:—

It is now more than thirty years since I stood on a platform in this neighbourhood (a Voice—"in this field"), and proclaimed the banns of holy marriage, both intellectually and spiritually, between the Presbyterian Church and the Established Church, and I am glad at the end of thirty-four years to see such a glorious progeny, for if the numbers were taken I have no doubt that a large number of Presbyterian people would be found amongst us here to-day. (Cheers.) I am grateful to you for having listened to me so long. I know that I am not able to make myself understood, or to do myself or the subject any justice, but I am sure that you will treat with charity an old man of eighty years, feeble in voice, feeble in body, but strong in spirit and in mind, and strong in the spirit of original attachment to the great Protestant cause, of which I hold the United Church of England and Ireland to be a noble supporter—a branch, as I said before, of that noble tree planted in the sixteenth century by the band of original Reformers.

Mr. R. NUGENT, of London, seconded the resolution, which was adopted.

The Earl of ERNE, in proposing the next resolution, said: We are all met as loyal subjects to petition the Queen and the Houses of Parliament against the threatened attempts to overthrow the Established Church in this country, and to ask the assistance of our Protestant brethren of Great Britain to assist us in the struggle. The time has arrived now when it is our bounden, yes, our imperative, duty to speak out. Yes, I say it is time now, when we have been made the subjects of so many assaults, and we must speak out in defence of our Church and in defence of our Protestant institutions. But, gentlemen, in order to have our speaking effective, we must have some organisation, which we have not at present. Our opponents are well organised, and I need hardly tell you that an army without organisation is of little use. Your mercantile establishments would be of little use without organisation. I hold in my hand a prospectus of a Defence Association for all Ireland. (Applause.) It is hardly necessary to read it now, or take up your time in going into its details, but I will hand it over to the committee now established in Belfast. In the present emergency, when a vigorous and systematic attack is about to be made on all our cherished institutions, a vigorous and systematic defence will be necessary. (Hear. hear.) I therefore propose that a Central Defence Association should be established either in London or Dublin, and organised in every county in Ireland. (Hear, hear.) With a good president in this country, an efficient secretary, and a good committee, we will have proper organisation. I am sure that no one can say that such an organisation is not wanting. (Hear, hear.) It is wanting, and there is a similar institution in England to this, and they will be too happy to do everything in their power to meet us. (Applause.) But we must come forward and show our determination to resist the aggression that is going on; and I would ask you, when you return to your homes, that you will do all you can to promote and advance this organisation. If you do you will reap the advantage of the old cry of "a long pull, a strong pull, and a pull altogether," and uphold the Church and those institutions for which our forefathers fought and bled. (Cheers.) The resolution which has been placed in my hands, and which I have to propose for your acceptance, is—

That the endowed Protestant Churches in Ireland have a prescriptive title to their rights and revenues, and that it would be highly desirable to organise local organisations in support and in defence of same.

Sir T. BATESON, in seconding the resolution, said that their meeting was purely defensive, and that it embraced all denominations of Protestants, Episcopalians, Presbyterians, and Wesleyans, who were determined, with God's blessing, to maintain inviolate the Protestant institutions of the country in Church and State.

Mr. KISBY supported the resolution, which was adopted.

Mr. STEWART BLACKER moved, and Mr. JOHN MULHOLLAND seconded, the next resolution:—

That any alienation of the property of the United Church of England and Ireland would be a violation of the Act of Union, and would unsettle the foundation of all rights to property, lay and ecclesiastical, throughout the Empire.

Mr. VERNER, M.P., moved, and Mr. HANNAY seconded the resolution, the adoption of a petition to the Queen and to both Houses of Parliament, praying that the Protestantendowed Churches may be protected.

The petition was adopted, as was also an address to the Protestants of the empire.

The HIGH SHERIFF of DOWN was then called to the chair, and thanks having been passed to Lord Downshire, the meeting dispersed in an orderly manner, and the Marquis was chaired through the town amid enthusiastic cheers.

The *Daily News* says that from a table printed by a Belfast contemporary, it appears that out of thirty-three noblemen connected with Ulster, four attended the demonstration; and that none of the Lords-Lieutenant, and only one of the high sheriffs of counties, none of the bishops or deans of the Established Church, only seven out of twenty-eight members of Parliament, and fifteen out of about a hundred and seventy lieutenants of the province, were present. The majority of those who stayed away probably agreed with the feeble minority that came in theoretic opinion; but the failure of the demonstration in point of numbers shows that though the Protestants of Ulster do no doubt dissent from the policy of disestablishment, there is not among them a sentiment which would prevent them from frankly and peacefully acquiescing in any settlement upon which the people and Parliament of the United Kingdom should determine. Another circumstance is not less noteworthy. The heroes of the meeting of 1867 were, with few exceptions, the veterans of 1834, men who may be excused for dwelling on the recollections, and vainly seeking to repeat the triumphs of the past, without much regard for the changed condition of the present age. The younger mind and fresher energies of the various Protestant Churches had scarcely any representatives.

Mr. William Johnston, of Ballykilbeg House, county Down, the Orange candidate for Belfast, writes to an Irish journal complaining that the Orange institution and Orangemen in general were slighted by the promoters of the Hillsborough demonstration, and declaring that "it was no more than one-third the size of the Bangor demonstration of the 12th of July."

A numerously and influentially signed requisition has been presented to the Lord Mayor of Dublin, requesting him to convene a special meeting of the Town Council "to consider the present state of the country, and to determine what measures ought to be adopted, having regard to the agitation with which the public tranquillity is threatened by the meeting recently held at Hillsborough for the purpose of perpetuating an odious ascendancy and other cognate abuses, and of preventing remedial legislation for Ireland by overawing the Parliament of the empire." His lordship has complied with the requisition, and the meeting will be held on Monday next.

COUNTY ASSOCIATIONS.

BEDFORDSHIRE UNION OF CHRISTIANS.—The autumnal meeting of this association was held at Woburn, on Monday, the 21st instant. Amongst the members and delegates present were the Rev. J. Andrews, pastor of the chapel; the Rev. P. Griffiths, Biggleswade, secretary of the association; the Rev. J. Brown, B.A., Bedford; the Rev. J. Frost, Cotton-End; the Rev. G. Deane, B.A., Harrold; the Rev. J. Hiles Hitchens; the Rev. T. R. Stevenson, Luton, &c. The meeting was principally of a devotional nature. In the afternoon the ministers and friends dined together. A resolution of deepest sympathy with the bereaved family and church of the late president of the society, the Rev. W. Alliott, was moved in eulogistic but appropriate terms by the Rev. John Frost, and briefly seconded by the Rev. J. Brown. A subsequent resolution, moved by the Rev. G. Deane, seconded by Mr. Anthony, and supported by Mr. George Carruthers, appointed the Rev. John Frost as, henceforth, the president of the institution. At five o'clock the friends adjourned to the chapel, where a large company sat down to tea, and in the evening there was a public meeting, the Rev. J. Andrews presiding. This meeting was well attended. The chairman alluded to the origin of the union. Originally this union included Independents and Baptists, Churchmen and Moravians, Wesleyans and Quakers, or members of the Society of Friends. It is considered to be the oldest in England. It was instituted by men of earnest piety, characterised by a spirit of broad and comprehensive charity, and resident in some five or six neighbouring counties. Never has it evinced sectarian or political tendencies, or cherished sectarian or political aims. Its work and its aims have been mainly if not exclusively spiritual. Its work has been work for the welfare of our country, the good of men, and, therefore, work for God. The men who began it felt that time and circumstance and avowed faith in Christ demanded the cultivation of earnest, guileless, brotherly love. They were not unmindful of lines of demarcation which separated them into sections of the one universal Church of Christ. But they were conscious of higher principles and truths to which they paid homage, and in the vivid light of which all lines of sectional or denominational demarcation faded away and left nothing but one grand essential unity of all true believers in Christ. And this oneness as a body in Christ they were desirous, yea, anxious, openly to confess before the eyes of the world. And should the question arise, for a moment, where are now "the lost tribes of Israel" who were with us in the beginning? wherefore has the avowed spirit of brotherly love and union been so broken into as to leave only Baptists and Independents to perpetuate the work which six denominations originally commenced? we reply: The fault has not been with those who remain, and by whom these labours are still carried on. The wishes and aims of our fathers—touching brotherly love—we have continuously maintained, and do maintain to the present hour. Necessity for the union has not ceased. Whatever alterations may be needful in its constitution or modes of operation, the union obliterated would leave a void not readily filled. The Rev. T.

R. Stevenson next addressed the meeting on "The duties of Christian churches in relation to the localities in which they exist." The Rev. J. Frost addressed the unconverted, taking, as the basis of his remarks, "We are not saved." The Rev. J. Brown delivered an address on the "Culture of Christian life." The Rev. J. Hiles Hitchens, of Luton, followed, and spoke on "Decision for God." "The individual responsibility of Christians to diffuse the Gospel," was the subject dwelt upon by the Rev. G. Deane. The Rev. P. Griffiths, the secretary, gave an account of the working of the union. It was the general testimony of all who were able to attend, that a more interesting public meeting has seldom been held in connection with this institution.

The Hampshire Congregational Union.—A conference of ministers and delegates was held on Tuesday, Oct. 29, in King-street Chapel, Portsea, when an interesting discussion, extending over several hours, took place with reference to the evangelistic operations in Hampshire. S. Morley, Esq., of London, presided, and there was a tolerably good attendance. The secretary, the Rev. Wm. Paull, read the report, which stated that the income of the union was about 500*l.*, besides which upwards of 150*l.* was contributed annually towards the support of the various evangelists by the districts in which they are located, and the neighbouring churches. The secretary then read a digest of the reports from the evangelists employed by the union. The chairman spoke at considerable length upon the spiritual condition of the county, and said he was in a position to double his subscription if those present would also undertake to double the income of the society from other sources. The Rev. J. Woodwark had every reason to believe that, with increased efforts, their income would be considerably augmented. Mr. Purchase, of Romsey, the treasurer, and the mayor of that borough, read the financial statement. A long discussion ensued, in which Mr. W. G. Lankester (of Southampton), Mr. T. Burt, Mr. Bowman, Mr. Sharland (of Fareham), the Rev. W. Rose, the Rev. Mr. McOwen (of Andover), the Rev. Mr. Dodge (of Odiham), the Rev. H. H. Carlisle (of Southampton), the Rev. H. G. Hastings, the Rev. D. Llewellyn (of Havant), the Rev. Mr. Davis (of Ventnor), the Rev. W. T. Matson (of Gosport), and others, took part. It was suggested that it would be better to have collections yearly instead of every three years, and that it would be far better to amalgamate the two societies. These and other questions were at a late hour referred for more minute consideration to a special committee appointed for that purpose. After the business of the conference was disposed of, the ministers and delegates dined together in the vestry adjoining the chapel. The same afternoon the committee of the Hants Congregational Union met for the despatch of business, H. Sharland, Esq., of Fareham, presiding over the meeting. At half-past five o'clock a tea-meeting was held in Orange-street schoolroom, and after tea a public meeting, at which the spacious schoolrooms were well filled. Thomas Burt, Esq., of Portsea, occupied the chair. After singing and prayer, a report of the operations of the union, was read by Mr. T. J. Trippe, of Southampton, one of the secretaries. This report was an exceedingly interesting one, and formed the basis of some practical remarks by the chairman. The Rev. W. Field, M.A., of Lymington, then read a paper on "Home visitation of scholars by their teachers." The paper was loudly applauded, and gave rise to an animated conversation, and received a cordial vote of thanks. On Wednesday morning the union held its annual meeting in King-street Chapel, under the presidency of the Rev. William Rose, the pastor. The session commenced at half-past nine. The report for the past year, read by the general secretary, the Rev. W. Major Paull, of Romsey, was of a highly encouraging and interesting nature. This was followed by the treasurer's financial statement, which exhibited a receipt of £489 14s. 9d., and an expenditure, nearly all of which was spent in the propagation of the Gospel in the rural districts of the county, of £466 13s. 8d. This was quite independent of the Special Evangelistic Fund, which employs nine evangelists, and the receipts for which, during the past year, had been nearly £700. The Rev. N. Hurry, of Bournemouth, next presented, in very appropriate terms, a testimonial to the retiring secretary of the Union, the Rev. John Woodwark, of Christchurch. This consisted of a resolution of grateful thanks, most beautifully illuminated on vellum, suitably framed. To this Mr. Woodwark responded in a stimulating address, urging on the brethren assembled the importance of their evangelistic work. Grants were voted to assist the evangelisation of the following districts:—Tadley, Hythe, Burley, Hungerford, Shanklin, Sandown, Alton, Basingstoke, Cadnam, Overton, Hurstbourne, and Hayling Island. The attention of the session was next directed to the advisability of uniting its two funds (one being specially for evangelistic operations) into a common fund. After much discussion, it was resolved to continue the operation of a double fund. In the evening a deeply interesting meeting was held in King-street Chapel. The subject was, "Home missions in the county." The Revs. W. Jones, of Highbury Chapel, Portsmouth; Wm. Kitchen, Baptist minister, Landport; and R. A. Davies, of Ventnor, made spirit-stirring addresses. Three of the evangelists—Mr. Wilson, of Rowland's Castle; Mr. Butcher, of Headley, near Alton; and Mr. Chinn, from Selborne, &c.—gave most unvarnished but remarkable and interesting accounts of their several labours. The meeting was concluded by an appeal from Mr. W. G. Lankester, of Southampton, in aid of the funds, which met with a liberal response.

Cardinal Cullen has published another long letter to his priests. His observations refer chiefly to Garibaldi and the Roman struggle.

The new Wesleyan College at Belfast has received its teaching staff—namely, the Rev. W. Arthur, M.A., president; the Rev. R. Crook, LL.D., head master; the Rev. Robinson Scott, D.D., theological professor. Mr. Henry R. Parker, LL.B., will succeed Dr. Crook as head master of the Dublin Connexional School.

A Conference of Congregationalists on the Education question will be held in London on the 20th inst. A deputation, consisting of Mr. Morley and Mr. Baines, M.P., had an interview with the Lord President and the Vice-President of the Council at the Privy Council Office, Whitehall, on Wednesday last.

The Canadian Episcopal Church.—It will e remembered that a few years ago there was a great outcry in reference to the withdrawal of the clergy reserves in Canada, and its probable effect upon the Anglican Church in the dominion. The Bishop of Ontario, however, in speaking, at a meeting at Norwich the other day, drew a hopeful view of the position of affairs, and declared emphatically that the Anglican clergy in Canada had rallied from the shock which they had received. In proof of this the bishop stated that when the present Bishop of Toronto was first ordained a priest there were only five Anglican missionaries in the enormous territory of Canada, while now there were eight dioceses with diocesan synods, lay co-operation, and 500 missionary priests. By the sale of their annuities to the Government the clergy of the Canadian Church had themselves endowed it with no less a sum than 350,000*l.*; and every missionary had since been paid his annuity in full.—*Pall Mall Gazette.*

The Rev. H. Bromley.—Our readers will learn from our advertising columns, that the Rev. Henry Bromley has resigned the office of honorary secretary to the Congregational Pastors' Insurance Aid Society, designed to assist ministers to secure annuities for their widows, and to make provision for their children. Mr. Bromley was, we understand, the originator of the Society, and continues to feel undiminished interest in its prosperity; but fearing that in consequence of his removal from the neighbourhood of London, it was likely to suffer materially for want of some active agency on the spot, he felt it his duty to tender his resignation. In unavoidably accepting the same, the committee, on the motion of the Rev. Dr. G. Smith, seconded by the Rev. W. Tyler, and supported by the Rev. R. Ashton, unanimously adopted the following resolution:—

> That this committee, in reluctantly receiving the resignation of the Rev. H. Bromley, of the office of honorary secretary to the Congregational Pastors' Insurance Aid Society which he has efficiently filled from its foundation in 1853, would place on record the expression of their deep obligation to him for invaluable services cheerfully rendered to its objects, begs to assure him of their high esteem and cordial regard, and to express for him in his retirement from public official life the desire that every new covenant mercy may surround his path and attend a lengthened life to its close.

Ritualism.—A meeting is to be held at St. James's Hall, Piccadilly, on the 19th inst., for the purpose of adopting a memorial to the Royal Commissioners protesting against any alteration being made in the laws of the Church of England respecting its ritual. Both Ritualists and Anti-Ritualists will be represented. A special meeting of the English Church Union is to be held on the following day, at which Dr. Pusey will move a series of resolutions of which notice has been given. The case against the Rev. A. H. Mackonochie, of St. Albans, in the Arches Court, which was opened last week, has been adjourned for a fortnight. In the Court of Queen's Bench on Saturday a rule was granted for trying the constitution of the Court. Until this is argued, therefore, the proceedings in the ecclesiastical court will remain in abeyance. The Vicar of Frome is about to establish, in addition to the present Society of the Holy Child Jesus (which has for its object the rearing and education of neglected children), a Confraternity of St. John the Baptist, whose mission will be the decent burial of the dead amongst the poor, and the reclaiming of the ignorant and degraded. The vicar has also invited his parishioners to join in establishing a "ward" of the Confraternity of the Blessed Sacrament. The Archbishop of Canterbury has expressed to the Rev. C. J. Ridsdale, of St. Peter's, Folkestone, his great displeasure at the introduction of the "Litany of the Holy Child Jesus" into the worship at St. Peter's, and has received a promise that it shall never be used again.

Religious Intelligence.

CALNE FREE CHURCH.

On Tuesday, October 29, the memorial-stone of a new church, in which Divine service will henceforth be conducted in accordance with the conscientious religious principles of a large proportion of the inhabitants of Calne, formerly members of the Church of England, was laid by Mr. Robert Henley, of that town. Calne was for many years under the spiritual care of the late lamented Canon Guthrie, a man of earnest Evangelical principles—principles consonant with those of a number of the most influential of the townspeople, who protest against and vehemently disclaim the principles taught by another section of the Established Church, to which the Rev. John Duncan, the present vicar of Calne, belongs. The preaching and teaching of the new vicar—more than the Ritualistic forms so distasteful to Churchmen in other parishes—has led to this rupture among the members of the Church, and the establishment of another, of which Tuesday last saw the beginning of the end. Underneath the memorial-stone, with some coins of the present year, a statement of the circumstances which led to the erection of the building was placed in a bottle, and which circumstances have already been stated in our columns. The Rev. Edwin Edwards, late of Frome, is the pastor of the new church, and commenced his labours on the 29th of September last, the use of the Town Hall having been granted for the occasion. The new church will be in the early English style, and will cost from 5,000*l.* to 6,000*l.*, a considerable proportion of which has been promised. The church, when completed, will contain 420 sittings, and will be forty feet in breadth and ninety feet in length. Only one aisle will be built primarily, but space will be allowed for the addition of another aisle, and considerable enlargement. The architect is Mr. Stent, of Warminster.

There was a very large assemblage at the ceremony on Tuesday. After the reading of passages of Scripture by the pastor, Mr. Henley then laid the stone, and his son read a few appropriate remarks by his father, who felt unequal to the task of speaking on that occasion. The Rev. E. Edwards having offered up a fervent prayer, the assembly adjourned to the new schoolroom, which has just been built at a cost of 900*l.*, and will be opened for use on the completion of the church. Some 200 persons were present, including many of the neighbouring ministers and conspicuous laymen. The Rev. E. Edwards presided, and after singing, the Rev. Dr. Vaughan delivered an address, which occupied about an hour, and was listened to with great attention and interest. He described what they meant by their proceedings of that day. In the course of his address he said:—

You were, most of you, wont to worship in a neighbouring edifice, and these conceptions accord with the purport of the articles of the Church of England, and are strictly in harmony with what has been stated to you as the great need of humanity. The men who rule this country don't rule her in opposition to truth, and the Church of England has the essence of truth. We value that truth, and whenever we find it we must have it, and if we can't have it in one place we must find it in another. (Applause.) You have done what I should do in the same circumstances. If I was in a town where the Congregational Church had a minister who would not give me the Gospel, I would go where I could find it. I would say to an inquirer, again, that it is not simply as Christian worshippers we do this, but as sound Protestant worshippers. (Applause.) We will have no Romanism. (Applause.) I do not mean to say there are not pious people in the Church of Rome. (Hear, hear.) There are and always have been. I do not mean to say there is no good there, but the Romish influence in religion is Christianity without Christ. I do not mean to say they have not Christ, but they pervert the worship of God in the worship of the saints, the worship of the creature. We will not have these things—this polytheism. We protest against it, nor are we to be carried away by those ceremonies and frivolities of worship, of which some persons are often so much enamoured. We know very well that in the Old Testament there is the Book of Leviticus which gives a very minute account of the ritual of the Old Testament Church, which shows to us that it is possible that people may be in such a condition that God may see it good and fitting for that people to have a ritual assigned to them, in fact the very complex and elaborate account given us shows still further, that whenever His people needed that ritual, God Himself gave it to them. Show to me a book in the New Testament, relative to New Testament worship like that Book of Leviticus in the Old, and the case is settled. But there is nothing of the sort there, you know. (No, no.) No! everything there seems to say that that is past. What is now required is not elaborate ceremonies, not highly-wrought provisions and forms, but that men should worship the Father in spirit and in truth. The old dispensation served its purpose when the Church was in its infancy and childhood, now we have a lasting and perfect dispensation, and the Church has attained to manhood and full age, and childish modes of teaching things by symbols have passed away. . . . Hold you fast, my friends, this liberty of yours, retain no worship but what you believe is acceptable to God, exercise your liberty, and discard that you consider contemptible, exercising a wise discretion in doing this. I would say further, that what we do, we do not merely as sound Protestants, as regards the form of worship, but as opposed to that priestly craft and priestly power at variance with the spirit and letter of the New Testament. Priests in all ages have wished their people to believe they can get the favour for the worshipper from God. They pretend that if they pronounce him saved he will be saved. It was their craft, it is a form of priestcraft all the world over. I could hardly think it possible that men professing to be Christians can for a moment, in thought even, wish to be possessed of such power. Oh! I feel that if I controlled the eternal destiny of human beings, the responsibility would be so tremendous that I should be crushed to the earth. O God! I want it not—I want it not! Take care of Thy creatures Thyself, O God! leave it not to me. Yet men will tell you if you are not rightly baptized, confirmed, communed, and so on, the consequences will be terrible. If your heart stands not right with God the consequences will be terrible; as for this priestly influence coming between you and God, heed it not, value it not a straw. (Hear, hear.) A pious minister, whom you have reason to know, knows the mind of God, and his word might help your troubled spirit, and it is only natural that you should get such help as you can, but this applies to the pious layman as well as the clergyman.

Dr. Vaughan concluded by expressing a hope that a second reformation would be ultimately accomplished; he congratulated his hearers on what they had done, and said he hoped to hear of many instances of others following their good example.

Mr. Charles Harris proposed a vote of thanks to Dr. Vaughan. The stone would serve a double purpose, that of commemorating the building of the church, and as a monument to Mr. Henley; which

was seconded by Mr. Robert Henley, and supported by the Rev. E. S. Hart, M.A.

The Rev. T. G. Rooke, B.A., offered a prayer, and after singing a hymn, the meeting separated.

The Rev. C. H. Spurgeon was on Sunday so far recovered from his recent attacks of gout as to be able to preach at both the morning and evening services at the Metropolitan Tabernacle.

Congregational School, Lewisham.—The 112th half-yearly general meeting of this school was held at the Mission House, Blomfield-street, Finsbury, on 29th October, Dr. George Smith in the chair, when five boys were elected. Several ministers and other gentlemen, as well as ladies, were present. The meeting was addressed by Messrs. Hitchin, Nodes, Jacks, and the Rev. J. Viney, each of whom warmly advocated the interests of the school, as did also the chairman, who, in a cordial and earnest speech, commended the institution to the continued support of the Christian public, and especially the ministers and laymen of the Congregational body.

Bromley.—The first anniversary of Bromley Chapel, Middlesex, a mission church in connection with Trinity Chapel, Poplar, was held on Tuesday last. Mr. S. Morley presided over the meeting, which was numerously attended, and uttered many hearty congratulations to the people on what they had achieved, and encouraged them to additional persevering efforts. From a statement made by the Rev. Dr. G. Smith respecting the origin and history of this chapel, it appeared that more than 3,000*l.* had been expended in the erection, and 2,180*l.* had been contributed towards it. A considerable congregation, principally of working people, had been collected, and a Sunday-school, numbering 150 children, had been formed. With some little aid from without all expenses of public worship had been met, and the people were hoping soon to obtain a pastor. Appropriate and encouraging addresses were delivered by the Revs. T. Sissons, W. Bevan, John Foster, and H. E. Arkell. Mr. Morley, who had contributed liberally to the erection of this chapel, promised additional help for the liquidation of the debt, and a resolution was adopted to take measures for securing that object as speedily as possible.

Pentonville.—The annual tea-meeting and anniversary of Vernon Chapel, Pentonville, was held on Wednesday week last, nearly one thousand persons being present. G. Williams, Esq., of the firm of Hitchcock and Williams, St. Paul's-churchyard, occupied the chair. The Rev. C. B. Sawday, pastor, having addressed the meeting, the secretary gave a report. He said that during the past year there had been added to the church from the world 204 persons, the net increase, deducting expulsions, deaths, and transfers, being 173. The present number of members was 597. Seven of those who had been transferred had joined a new cause, started by this church, at King's-cross. In addition to these there were forty-two cases accepted by the church but not yet received. 180*l.* had been paid off the debts of the chapel, leaving them 963*l.* to clear off. 270*l.* had been raised towards a new chapel. The sum of 510*l.* had been obtained for fitting up a large building called the Gymnasium, in which Mr. Sawday preaches every Sunday to about 2,000 persons, which their church has now for eighteen months to come free of rent. It was also stated that nearly 2,000*l.* had been raised during the year for various purposes in connection with the cause. The chairman gave an interesting and animated address, full of good counsel, and was followed by Mr. Williams, the senior deacon. He was succeeded by Mr. Edward Leach and the Rev. W. Stott, of Abbey-road Chapel.

Old Gravel Pit Chapel, Hackney.—On the retirement of the Rev. John Davies, after a pastorate of twenty-two years, occasion has been taken to present him with a handsome testimonial. On Thursday evening, 24th inst., after a short devotional service, an address from the church and congregation was read by Mr. James Carter, the senior deacon present. It conveyed in pathetic but truthful terms the sentiments of respect and affection which all entertained towards Mr. Davies as their pastor and friend. It expressed their warmest sympathy with him in all his joys and sorrows; and their earnest wishes and prayers that in his retirement he might richly enjoy the blessed consolations of that Gospel he had so long proclaimed amongst them. The address, engrossed on vellum and beautifully bound, was then presented with the testimonial, consisting of a quarter-chime walnut-cased timepiece, a silver tea and coffee service with massive salver of elegant design, with a purse containing one hundred guineas. In addition, a life-sized photographic likeness of the pastor was presented to Mrs. Davies. The following was the inscription:—"Presented to the Rev. John Davies, by the church and congregation worshipping in the Old Gravel Pit Chapel, Hackney, in testimony of their affectionate respect for his Christian character, and in grateful remembrance of his faithful ministry during a pastorate of twenty-two years.—A.D. 1867." After a few pertinent remarks from Mr. Charles Reed, gracefully alluding to the personal and ministerial character of the pastor, Mr. Davies replied to the address. He expressed his feelings of gratitude for these kind tokens of affection; with deep but controlled emotion he touched on the past history, the present position, and the future prospects of the church; reciprocating, with great beauty of expression, the generous and affectionate sentiments of the address. After singing the hymn, "Lord, dismiss us with Thy blessing," the benediction was pronounced and the large assembly dispersed. It is pleasing to add that the testimonial was the product of subscription from all classes, embracing sums from sixpence to fifteen pounds freely and even eagerly offered. It is matter of devout thankfulness, too, that the unanimous invitation to the pastorate has been accepted by the Rev. James Spence, D.D., who commenced his pulpit labours on the first Sunday in November.

Bristol.—The Rev. P. Thomson, M.A., has announced his intention to resign the pastorate of Castle Green Chapel, Bristol, at the end of November.

Bursley. —The Rev. S. B. Schofield has resigned the pastorate of the Independent church in this town, which he has worthily filled for a period of thirty-three years, in consequence of severe and protracted affliction.

Olney, Bucks.—The Rev. J. S. Grey, of the Independent church in this town, has been obliged to retire for a time from public life, in consequence of a failure in his voice. A few days ago he was entertained at a tea-meeting, when a valedictory address from the retiring pastor was read for him by the Rev. E. Price, of Lewisham. Mr. Grey has received from all parties in the town, as well as from his church, the warmest expressions of sympathy and regard.

Mansfield-road Chapel, Nottingham.—The anniversary services were held here last week. On Sunday, Oct. 27, two sermons were preached by the pastor, the Rev. Samuel Cox. On the following Tuesday afternoon the annual tea-meeting was held; and in the evening the Rev. Hugh Stowell Brown, of Liverpool, preached a most admirable and practical discourse to a large congregation. The proceedings of the various services amounted to £76 9s.

Birkenhead.—On Tuesday, October 22, a meeting was held in the large schoolroom of Grange-lane Baptist Chapel in this town, to present a valuable testimonial to the Rev. Samuel Harris Booth, who a few months ago resigned the pastorate of the church to become the minister of the new chapel in Upper Holloway. The spacious schoolroom was crowded, not only by the members of Mr. Booth's own congregation, but representatives of other denominations in the town. Mr. Bevan, the senior deacon, presided. Nearly all the Nonconformist ministers of the town, together with the Rev. C. M. Birrell and several other ministers from Liverpool, were present, and expressed the high esteem in which Mr. Booth has always been held by all classes of the community. The chairman, on behalf of the church and congregation, presented Mr. Booth with a testimonial, consisting of a drawing-room timepiece, on which was engraved a suitable inscription; an elegantly bound copy of the *Encyclopædia Britannica*, in twenty-two volumes, and a cheque for 50*l.*; the value of the whole being about 120*l.* In accepting the gift, Mr. Booth reciprocated the expressions of kindness and esteem with which it had been presented. Two other testimonials were also presented. On the following evening Mr. Booth preached his farewell sermon from Acts xx. 32, "And now, brethren, &c." There was a large attendance, and his parting address was listened to with marked attention and deep emotion. After the sermon Mr. Booth administered the rite of baptism to seven candidates.

Square Congregational Church, Halifax.—A meeting to welcome back the Rev. E. Mellor, M.A., as the pastor of this church and congregation, was held on Monday week, and there were ministers and friends present from various parts of the Riding. In the large schoolroom between six and seven hundred persons sat down to a "knife-and-fork" tea. A crowded meeting was subsequently held in the large and handsome chapel. Mr. John Crossley presided, and on the platform were a large number of ministers and gentlemen. The chairman said it was 120 years since Square Chapel was built, and in that time the church had only had six ministers, and of that number three were yet living. He mentioned this to show that the church had not been given to change. The Rev. E. Mellor said he did not intend to say anything that evening about his life since he left Square Church to his return. As to his leaving, it was not because of anything that the congregation at Halifax had done; not because they were divided among themselves; not because they starved him—that would have been a very good reason for leaving. (Cheers.) It was not that God's work did not prosper in his hands; but he left Halifax because he was told by many beloved friends who thought that they understood the claims of different churches better than himself, that it was his duty to go to Liverpool. It was to a large extent in deference to the judgment of such friends that he tore himself away from the people amongst whom he came as a student, and amongst whom he had intended to remain. He trusted that no circumstances of a physical or social nature would happen to separate him from a people with whom he wished to live and die. (Cheers.) The meeting was also addressed by the Revs. Dr. Fraser, of Airedale College; James Gregory, of Thornton; J. G. Miall, of Bradford; J. H. Morgan, of Leeds; B. Dale, J. C. Gray, James Pridie, and J. Loutit (Wesleyan), of Halifax; R. Bruce, of Huddersfield; and D. Jones, of Booth. The meeting, which was of an interesting and enthusiastic character, was brought to a close by the benediction being pronounced by the Rev. S. Dyson, of Idle.

Illustrations to Goethe.—Messrs. Trubner and Co. are about to publish a series of copper-plate engravings of female characters from Goethe's works, the original designs for which were executed by William Kaulbach. The illustrations are to be twenty-one in number, and the size of the book large folio. The elucidatory text will be written by Mr. G. H. Lewes.

Great Northern Hospital, Caledonian-road, Islington, N.—Number of patients for the week ending November 2, 1,024, of which 296 were new cases.

Foreign and Colonial.

THE ROMAN QUESTION.

On the evening of the 30th ult., the first portion of the French army, the 29th Regiment of the Line, entered Rome, and was silently and sullenly received by a large crowd, but there was no openly hostile manifestation. General Failly issued a proclamation to this effect:—"The Emperor Napoleon sends an expeditionary corps to protect the Holy Father and the Pontifical Throne against the attacks of bands of revolutionists. The French will respect the persons, customs, and laws of the Romans." As soon as the other troops arrived at Civita Vecchia they were mostly forwarded to Rome.

On the next day, the 30th, the *Official Gazette* of Florence announced that the King had ordered the Italian army to cross the frontier, "and to occupy some points in the Papal territory." The reasons for this step are explained in a circular dated that day published by the Government. Menabrea, as the head of the Government, sets forth briefly, but fairly and succinctly, the reasons which compelled the Government to cross the Roman frontier, and whatever may be the future history of the question, the circular of General Menabrea will be recorded as a firm and temperate statement. The circular points out that it was absolutely impossible, considering the extent of the line it was necessary to guard, successfully to prevent the passage of detached bands of insurgents across the frontier. The Government, however, had endeavoured faithfully to fulfil its obligations under the provisions of the September Convention, and notwithstanding the declaration of the *Moniteur* that the intervention of French troops had no object of any hostile character towards Italy, it cannot feel convinced that the actual circumstances rendered such intervention necessary. The declarations of the Italian Government—declarations which it had fulfilled—not having sufficed to change so grave a resolution on the part of the Imperial Government, the King's Government consulted the exigencies of its dignity and of its interests, and had consequently taken upon itself the serious responsibility of ordering the Italian troops to cross the frontier. It declares, however, that this step can by no means be considered by France as a hostile act—it was required to guard the rights of the King's Government, by placing itself in an identical position with that of the other contracting Power, and thus enabling it to open fresh negotiations on a footing of perfect equality. The circular concludes:—"Let us form earnest vows that these mediations may lead to a definitive solution, which, while satisfying the legitimate national aspirations, may at the same time secure to the chief of the Church the dignity and independence necessary for the accomplishment of its Divine mission."

The news of this step taken by the Italian Government excited much anger and sensation at Paris, General della Marmora having in vain endeavoured to obtain the Imperial assent to it beforehand. On the 1st of November the Marquis de Moustier sent the following haughty circular to the French Chargé d'Affaires at Florence:—

In energetically proclaiming the respect due by all citizens to international engagements, in declaring himself ready to repress disturbances and to maintain the authority of the Government and the inviolability of the laws, King Victor Emmanuel had led us to hope that the new Ministry, proceeding firmly in the course that had been traced out for them, would have been able by efficacious measures to discover all revolutionary intrigues and to re-establish moral and material order. Such a policy, carried out unhesitatingly and without imprudent concessions to the passions of parties whom one had undertaken to combat, would at once have allayed the dangerous crisis through which Italy is passing, and would have placed us towards her in a position conformable to our intimate sentiments, and thus have facilitated the reciprocal task of the two Governments. It is not without painful surprise, therefore, that we learn the resolution of the Italian Ministers to occupy certain points of the Papal territory. We do not wish to discuss to-day the reasons by which endeavour is made to justify an act so contrary to international law, but we desire to manifest without delay the impressions which the determination of the Florence Cabinet has caused us to experience. However the Italian intervention in the States of the Holy See may be restricted, with whatever promptness it may cease, and by whatever circumspection it may be surrounded, the French Government, which has always blamed it and dissuaded from it, could not invest it in any degree with its approval.

The French Government, which as an adviser has always blamed such a step, could not now in any way invest it with its approval. If the Government of the King of Italy believes that he may expect from us even a tacit adhesion, such a belief is an illusion which we must not hesitate to dispel, and you will testify with what lively and sincere regret we see it deviate from the line of conduct which according to our view is the only one in conformity with the interests of Italy.

Meanwhile, the Italian army under the command of Cialdini occupied various points in the Roman territory. At Commarque, Terni, and Frosinone the inhabitants made preparations for voting themselves the subjects of Victor Emmanuel by universal suffrage. This movement was cut short by the Italian Government, who published the following announcement:—

In order to avoid all doubt, the Government of the King has determined neither to accept nor encourage in the neighbouring Papal States any action calculated

to effect a change in the actual state of things. That determination is in conformity with the desire of the Royal Government to leave to a future period the arrival at an understanding whereby the definitive and satisfactory solution of the Roman question may be obtained.

At Florence the Government closed the Garibaldian committees, and stopped volunteers on the frontier. But their previous inaction while France was sending troops to Rome had excited much indignation in various places, and there were tumultuous demonstrations at Naples, Turin, Genoa, and Leghorn.

On the arrival of the French troops at Civita Vecchia, the Garibaldian bands were encamped within easy march of Rome, but had not approached any nearer the city. The General's head-quarters were Monte Rotondo, where he was entrenched, and defended by a few pieces of artillery taken from the Papal troops in the late engagement, and was supposed to have about 5,000 men under his command. The Italian Government sent one of Garibaldi's friends to the General to persuade him to withdraw his volunteers behind the King's army, but he refused, and continued to fortify his position. As soon as the French entered Rome the greater portion of the Pontifical troops left to operate against Garibaldi at Monte Rotondo. They attacked Garibaldi between that position and Tivoli on the 3rd. After a long and obstinate engagement, with many killed and wounded on both sides, Garibaldi was defeated and compelled to retreat, carrying away his wounded with him. He fell back upon Correse, where he was compelled to lay down his arms to the Italian troops. The *Moniteur* gives the following account of the engagement:—"On Sunday the Papal troops met near Tivoli some Garibaldian bands, and at once attacked them. After a hard fight, the Garibaldians fled in disorder, and left on the field 3,000 men, either killed, wounded, or taken prisoners. Garibaldi succeeded in escaping to Terni, and the Italian authorities have had him brought to Florence with his two sons. General Ricotti, commander of the Italian forces on the frontier, succeeded in arresting and disarming 4,000 Garibaldians, who sought to take refuge in Italian territory."

According to another account, Garibaldi was marching in the direction of the Abruzzi when he was attacked by the Pope's army, which numbered 12,000 men, and probably included French troops.

This engagement seems to have been decisive. Nicotera, with his staff, had returned to Naples, and all the volunteers were returning to their homes.

According to the Paris *Presse*, M. de Villestreux, the French Chargé d'Affaires at Florence, had received orders from his Government to present an *ultimatum*, demanding that the Italian troops should evacuate the Roman territory before Thursday (to-morrow) evening. This grave report requires confirmation.

Troops continue to be sent off from Toulon. It is expected that the French army in the Roman territory will be increased to at least 25,000 men.

MISCELLANEOUS.

It is stated that an understanding will probably become to between France and other Catholic Powers—namely, Austria, Spain, Portugal, Belgium, and Bavaria—with a view to a mixed occupation of Rome.

Many of the French bishops have expressed to the Emperor their recognition of the protection afforded by him to the Holy See.

Accounts from Italy state that after the Milan meeting the people broke in pieces the busts of the King.

That matters are very critical in France just now is abundantly evident. The sympathisers with Italy are numerous. They went in crowds on Saturday to the cemetery at Montmartre, and laid wreaths of *immortelles* on the graves of Manin and Godefroy Cavaignac. For doing this many persons were, it seems, arrested. More significant still is the fact that on Monday there were tumultuous assemblages of workmen in the Quartier St. Martin.

Monte Rotondo is a small town of 1,200 souls, ten miles north-east of Rome, in the province of that name.

The full text of the Encyclical lately delivered by the Pope has been published. It is full of abuse and denunciations. Pius IX. declares that he is surrounded by impious, criminal, and savage men, who "march under the flag of the devil, upon whose brow is written Lie." The head of the "Piedmontese Government" has furnished these imps of Satan with arms, and they are trying to break into Rome. "But let all these men tremble, however high they may be placed in the ranks of the civil power." Nevertheless his Holiness prays that God may have mercy on them, and lead them back into the right paths. The greater part of the document, however, consists of an onslaught upon Russia in the best Papal style.

The Roman correspondent of the *Pall Mall Gazette* denies that any importance attaches to the address lately presented to the Roman municipality, demanding that Rome should receive an Italian garrison. The address turns out to be an imposture, and the statement about the signatures rests on no authority but a postscript to the document itself, ending with the following words:—"Twelve thousand Romans are ready to sign the above address." The petition made the Pope laugh, and he was very merry at the credulity of the conservators in attaching importance to such an affair.

The contributions received by the *Univers* to the 30th ult. for the Papal army amount to 256,286f.

The *Liberté* asserts that the Emperor of Austria has consented that a conference should be held on the Roman question, but that the Pope has refused. It is doubtful if either England, Russia, or France would take part in it.

The *Official Correspondence* of Berlin says:—"Up to the present Prussia has not been compelled to take any decisive action in the Italian question, but she will certainly not fail to use her legitimate influence with the view of preventing a more serious breach of the peace of Europe."

An appeal—full of bitter indignation and earnest warning—has been addressed to the Italian people by Mazzini. He tells them that the question now put before them is "To be, or not to be," and declares that if there be any among them who do not resent the outrages which France has inflicted upon Italy, they are either stultified by fear, or are seeking to betray their country. Every delay, he says, is dishonour and ruin, and he adds—"You have but one sole means by which to be—to insist upon the Government's declaring war to the foreign invader, or to rush to the barricades."

FOREIGN MISCELLANY.

The Paris Exhibition was closed on Sunday evening.

The marriage of the King of the Hellenes to the Grand Duchess Olga Constantinova took place in the Winter Palace at St. Petersburg on the 27th.

We learn from Canada that six thousand persons have signed a petition to the Governor-General, praying for the release of the Fenian Father Macmahon.

PRUSSIA AND SOUTH GERMANY.—Wurtemburg and Bavaria have succumbed to Count Bismarck. Their respective Chambers have accepted the Zollverein Treaty, with all its conditions, by a large majority.

THE CRETAN QUESTION remains unsettled, and is again becoming a subject of embarrassment and contention. Russia, France, Prussia, and Italy have expressed their disapproval of the policy of the Turkish Government, but without securing the immediate object of their protest. The Grand Vizier has addressed a proclamation to the Cretans, reminding them that the amnesty has now expired, and that the time has come for energetically proceeding to the pacification and administrative reorganisation of the island.

THE POLISH QUESTION.—At the dinner given by the Emperor Napoleon to the Emperor of Austria, after last Friday's review, the latter presented to his host Prince Leon Sapiehat, a distinguished Pole of Galicia, where his political abilities and enlightened patriotism have made him deservedly popular. The Prince was dressed in the Polish national costume, in which he has since repeatedly appeared at Court, and the high favour with which he is received by the two Emperors has given rise to much speculation in political circles in Paris as to the part which the Poles may be called upon to play in the event of the Roman difficulty producing a European war.

THE FRENCH EMPEROR.—The Paris correspondent of the *Pall Mall Gazette* alludes to a great change which it is alleged has taken place in the popular mind of Paris in reference to the Emperor Napoleon. The enthusiasm which formerly greeted his Majesty on every appearance in public has given place to a cold, chilling silence, unprecedented in the whole course of his reign. This unpopular state of feeling has been occasioned by the transmission of the French troops to Civita Vecchia. It is said that the Emperor feels that he has been guilty of an unpopular act likely to place him in danger, and consequently in the evening he uses a closed carriage instead of an open one as formerly.

A NAVAL OFFICER'S VISIT TO THE QUEEN OF MADAGASCAR.—A visit paid by Captain R. A. Brown, R.N., of the Vigilant, is the subject of an interesting paragraph. He was accompanied by our consul, Mr. Pakenham. The Queen received them most cordially, and inquired impressively after the health of our Most Gracious Majesty. They then kissed the Queen's hand, and retired in the most improved Court fashion. Afterwards Captain Brown went in plain clothes, by the wish of some of the high officers, and paid them a friendly visit. Everywhere they were treated with great civility and kindness, and what struck one most was that a good many of them were Christians; their large, well-bound Bibles could not but arrest the eye, and they talked about the sacred volume with real and sincere pleasure.

NEWMAN HALL IN NEW YORK.—This distinguished minister of London, who arrived in this country six or eight weeks ago, and has already made a rapid visit to the Western States and to Canada, has since spent a week or two in Boston, and the last Sabbath in Newhaven, and reached New York on Tuesday, and will remain in this city and vicinity until his return to England, the last of November. Here, as everywhere that he has been, he will be warmly welcomed, not only as the eloquent preacher, but as the friend of America throughout the war, and as the earnest advocate of freedom and progress in England and all over the world. While here, we trust he may be heard, not only in our churches, but in public meetings, as there will be a general desire to see and hear him. He is expected to speak to-night (Thursday) at a temperance meeting in Dr. Cuyler's church, in Brooklyn. Next Sabbath he will preach in the morning for the Rev. Dr. Adams, in Madison-square; in the afternoon, at the Collegiate Dutch Church, at the corner of the Fifth-avenue and 29th street; and in the evening for the Rev. Dr. Thompson in the Broadway Tabernacle. Other appointments will be made hereafter. We hope while here he will deliver a lecture, which has attracted much attention elsewhere, on "The Relations of England and America." As one who, while an Englishman, has been a true and steady friend of America, no man has a better right to be heard on this subject, or will be listened to with more attention and respect.—*New York Independent.*

THE SALLE EVANGELIQUE AT THE PARIS EXHIBITION.—On Thursday, the last day on which it was announced that the Exhibition would be open, a religious service was held in the Salle Evangélique which opened on the 15th April last. The service was numerously attended. Major-General J. G. Walder presided, and in his address regretted the absence of Lord Shaftesbury, who was detained by engagements in London. The chairman, adverting to the religious liberty which had been granted, expressed his gratitude to the Emperor of the French for his permission so readily given to the committee to erect the hall for religious purposes. He also thanked the Commissioner-General, M. Le Play, and his fellow-Commissioners, for the *Sections des Missions*, to whose zeal and aid they were largely indebted. Prayers were then recited by the Pasteur G. Monod. Reports were read in French by M. Verner, and in English by the Rev. Mr. Davis, one of the secretaries, from which it appears that the hall has been open every day, and service performed continually between the hours of twelve and six. Numerous conferences have been held to give information on philanthropic and religious subjects, with a view to extend operations in different countries. The Gospel had been preached daily in various languages, and upwards of 100,000 persons had attended the services. The report added that, with the view to manifest and strengthen the bond of union among Christians, and to exemplify the principles which govern the Evangelical Alliance, care had been taken to observe, both in speech and action, the charity which the Gospel enjoins. All controversy, except with infidelity, had been excluded; and numerous facts were adduced showing that the instruction had been well received, and in some instances gratefully acknowledged. At the close of the report, which was listened to with much interest, prayers of thanksgiving were offered by the Rev. Mr. Hart. Addresses were delivered by Pasteurs Grandpierre, Dhombris, and Pressensé, and the Rev. M. Forbes and the Rev. Dr. Schenke, of New York. The meeting closed with a hymn and benediction. It is proposed to erect a similar hall in a central part of Paris for Christian conferences, and for missionary and evangelical purposes. Liberal donations have been promised.

MR. RICHARD AND THE REPRESENTATION OF MERTHYR.

Mr. Henry Richard has now addressed public meetings in all the great divisions of the borough of Merthyr Tydvil—at Merthyr, Aberdare, Mountain Ash, Hirwain, and Dowlais. The meeting at the last-named place, famous for its iron-works, was, like the others, very crowded and enthusiastic. The chair was occupied by C. H. James, Esq., and amongst others on and about the platform were gathered all the ministers and leading Dissenters of Dowlais.

Mr. RICHARD, in the course of an eloquent address, gave an exposition of his political principles, and with regard to his proposed candidature said:—

If he were to express it in one sentence, he should say that he was a disciple of Richard Cobden. (Loud cheers.) It was his distinguished privilege to live on terms of cordial and intimate friendship with that illustrious man for eighteen years, and he believed there was not a single question within the whole range of politics which he had not discussed with Mr. Cobden, either by conversation or correspondence, and it was he who first decided him to look seriously upon the question of entering Parliament. Those who were conversant with the Welsh press were aware that for many years past his name had been occasionally mentioned in connection with the representation of some part of the Principality in Parliament; but for a long time he hardly treated those suggestions of his friends as serious. he used to laugh at them. But upon one occasion he went down to spend a fortnight with Mr. Cobden at his country residence in Sussex. As they were walking over the Sussex downs one morning, he said to Mr. Cobden, "What do you think of my going into the House of Commons? my countrymen in Wales have again and again through the Welsh press expressed a desire that I should represent some portion of them in the House of Commons." Mr. Cobden instantly answered, "Well, if your countrymen are willing to send you into the House of Commons, my belief is that it is your solemn duty to go," and he added what was scarcely, perhaps, proper for him to repeat, "There is no man whom I should more rejoice to have sitting by my side in the House of Commons than you." (Cheers.)

He referred at some length to the beneficial moral influence of Nonconformity on the moral character of the Welsh, contrary to prejudice entertained in high quarters.

Take the returns of judicial statistics, and what did they find there? Why that the number of persons committed for crime in the year 1864 in England was 122,589, or one in 155 of the population. In Wales the number of committals was 4,417, or one in 252 of the population—(Hear, hear)—and that was not all, for when he came to examine the returns, he found that the nationality of each prisoner was given, and by analysing the return for Wales, he found that out of the 4,417 committed, 2,094 were not Welshmen, but Englishmen. (Cheers.) And with regard to their noble liberality in the maintenance of their religious institutions, he could bring the testimony of a most unexceptionable witness. Last Sunday week there was a most remarkable and eloquent sermon preached in the parish church of Merthyr, and this was an extract from it: "The rector then referred to the liberal manner in which the London churches were supported and also in the provinces, one at Wednesbury being specially instanced, as the population of that district was the same as our own. But he added it was useless to go out of the district to find a comparison; one was close at hand. Some time ago he

had occasion to ascertain the contributions of the various Dissenting establishments in the parish from the top of Dowlais to the bottom of Quaker's Yard. And what did they think the total of the collection was—8 000*l.* a year! They might well take a leaf or two out of the Dissenters' book. What plainer proof could be given of their zeal and the strength of their convictions when they saw this done. Unlike the congregations of St. Davids, who only paid for the seats they sat upon—for a minister was found and warmth and light given—the Dissenter had to build his own chapel, support his minister, and do all that was required. Some Dissenters in this parish contributed no less then one hundred pounds a year to their cause. When they saw all this done in the neighbourhood he might well be tempted to wish that he was a Dissenter." (Laughter.) He would be glad to see Mr. Griffith come amongst them. (Cheers.) It was the opinion of a great many people that he would make a capital "Pregethwr Cymanfa." (Laughter.)

They were a nation of Nonconformists, yet they had not a single Nonconformist representative in Parliament. He entirely dissented from those who thought a Liberal Churchmen even could adequately represent them. It must be a Nonconformist to understand their principles and sympathise with them with a unity of feeling. (Cheers.) He would tell them, too, though he did it without offence, that the servile spirit Welsh Nonconformists had hitherto displayed in reference to their political rights, had largely contributed to their present unrepresented state. In this borough the overwhelming members of Nonconformists prevented landlords or persons of that description from oppressing them in the exercise of their religious rights; but it was not so all over Wales. He believed in his conscience that there was no place in the Principality, or in the United Kingdom, better suited to vindicate its Nonconformist principles than Merthyr. Having stated his reasons for that conviction, he said he would now speak of himself. To speak candidly, he had no great ambition to go into the House of Commons.

He was not insensible to the honour of going there, especially of going there, as he should if he went at all, by the free and spontaneous election of a large constituency like this. (Cheers.) He did not say it as a boast that he was wanting in that kind of ambition, for he thought a want of such ambition was a fault rather than otherwise. In the language of Milton—

> It is the spur which the clear spirit doth raise
> To scorn delights and live laborious days.

He should not go into Parliament to serve any private purpose, to promote any speculation in which he was interested, or for the sake of office, though it was an honourable ambition for any man to seek to employ his political ability in the service of his country; nor should he go for the sake of position, for he was content with the social position in which he was already placed by the providence of God; but he felt this, that this question of representation had come before him in the light of a solemn duty. He could not conceive how it was, but certain it was that, owing not so much to merit, but largely to accident, his name had been kept before his countrymen by the Welsh press, and he had been spoken of for many years as one likely to be of benefit to his countrymen in Parliament. They who read Welsh papers could bear him out in this, that the voice of Merthyr and Aberdare was seconded by the voice of all Nonconformist Wales in this matter, and he was receiving letters daily from all parts of the Principality urging him to stand. (Loud cheers.) And now they had a right to ask him what he intended doing. He believed he had sufficient data on which to decide. "I have met," said Mr. Richard, "large bodies of the electors and non-electors of this borough, and I have heard but one voice, and that is the voice of welcome—(cheers)—and approval; in some parts of the borough you have already made a canvass; in Aberdare I believe there are nearly 5,000 householders pledged to vote for me at the election. (Cheers.) At Mountain Ash, out of a population of 1,200 householders, there are 1,000 pledged supporters, and at Hirwain, as far as I know, they are unanimous. (Loud cheers.) Well, what I have to say to you to-night is this—and I say it with a due sense of the importance of the step which I am about to take, for, according to my conceptions, a seat in the House of Commons, as the representative of a portion of one's countrymen, is a post which, if its duties are honestly and conscientiously discharged, cannot fail to be one of great labour and great responsibility, and that is why I have hesitated so long; but if, after what you have seen of me and heard of my political views, you are prepared—I will not put it in that hypothetical way—I will ask you, will you say, 'Henry Richard, we think you understand our principles, that you sympathise with us—having been born amongst us—that you have kept up your acquaintance with us, and with the old literature and language, and possess the necessary qualifications to represent us in Parliament—will you go?' My answer is, If you cannot find a better man, here am I—send me." (Loud and prolonged cheering.)

Mr. Richard concluded his speech in Welsh, and resumed his seat amidst enthusiastic cheering.

A resolution in favour of Mr. Richard was carried with acclamation after some addresses had been delivered.

The CHAIRMAN added a few words. He expressed confidence that the people of Dowlais now, as heretofore, would have no compulsion put upon them in respect to their votes. The whole of Wales was now looking to Merthyr.

Many of them were from Cardigan, Carmarthen, and Pembroke shires, and, occasionally, they would go back to see their friends; what answer would they have to give when asked how did you stand when Richard went down? (Cheers.) Where was your vote when it was wanted for a Welshman—the first ever to be sent to Parliament from Wales? If they could not give a good answer, the very women of those counties would scout them. (Loud cheers.) If this battle could not be fought out in Merthyr, it could not be done in Wales—let them remember that. Why couldn't it be done in Merthyr when they had had such magnificent meetings, crowded audiences, frantic with enthusiasm for Richard? (Cheers.) The same feeling broke forth at Aberdare, Mountain Ash, and Hirwain? and he rejoiced to say it was the same at Dowlais. (Cheers.) It was easy to cheer and clap their hands, but the time would come when they would have to go to the poll and say "Henry Richard." Let each of them now put his hand on his heart and say, "I am going for Richard." (Loud cheers.) Let them say, "We are all going for Richard, and nothing on earth shall stop us" Of all men that he knew, Henry Richard—on account of his political views, his nationality, and his Nonconformity—was the man to represent this place in Parliament. (Cheers.)

Mr. RICHARD having replied to several questions put to him, on the motion of the Rev. J. A. STEPHENS, of Brycoed, seconded by the Rev. T. ROBERTS, a vote of thanks was passed to the chairman, and the meeting came to a close.

THE ABYSSINIAN EXPEDITION.

The transports containing the advanced brigade of the Abyssinian field force arrived at Aden on the 16th of October, after a beautiful passage, without casualty, from Bombay. The troops are:—3rd Bombay Light Cavalry, 10th Bombay Native Infantry, three companies Bombay Native Sappers, and one battery (mule) Mountain Train. The place chosen for debarcation is Ansley Bay, twenty miles south of Massowah, lat. 15 15 N., long. 39 45 W.; the bay faces towards the north. Anchorage good in deep water. It is approached from the south coast without any unusual difficulty, all the impediments being visible. The land is a sandy plain, with patches of brushwood, but no forest. It abounds with both large and small game. Drinkable water is not to be found within sixteen miles of the coast, but at that distance a good and abundant supply was discovered in one of the deep ravines which intersect the country at right angles to the coast line. A pier was being made to land the troops and the stores. The heat was very great, but it was getting cooler. The thermometer was 100 deg. during the day, and 72 deg. at night. Colonel Merewether had detained the steamship Euphrates to condense water for the supply of the troops employed on the working parties.

The special correspondent of the *Times*, who was still at Bombay, states that the expedition would consist of 12,000 fighting-men and at least 8,000 followers. Of these 4,000 will be Europeans. Some 3,500 mules, ponies, bullocks, &c., were to be mustered at Massowah, and there were to be forty elephants. It was hoped that the whole of the force would have left Bombay by the end of November or the beginning of December. The same writer prepares the British taxpayer for a heavy bill. He says:—

Thus to move the advance brigade from Bombay to Massowah involved an outlay of over 100,000*l.*, Government having, of course, the use of the transports for what remains of the six months. I have heard the total cost of the expedition roughly estimated by one who is in a position to make a good guess at from five to six millions; but I have not myself yet seen materials enough for a judgment whether the amount is anywhere near the mark.

It is stated that the Viceroy of Egypt has despatched 10,000 troops to Massowah and Suwakin, with the avowed object of protecting the Egyptian frontier of Abyssinia, but in reality with the hope that their services may be accepted by England.

A letter dated September 7, has been received from Lieut. Prideaux, one of the Abyssinian captives. Further details are given of Theodore's cruelty and ferocity. During a plundering expedition he attacked a flourishing little town and captured 1,500 of the inhabitants, who were burnt alive in five large houses selected for the purpose. On a report reaching him that 2,000 of his soldiers wished to desert, they were surrounded by the others, who cut their throats like cattle. The mothers, wives, and children of these wretched men were pistoled by the soldiery, and 295 chiefs of the district have had their hands and feet cut off, and then left to die of starvation. Lieut. Prideaux mentions a case in which the peasants of a district had repulsed the King's forces.

In a letter dated Magdala, 7th September, Mr. Rassam gives a pitiable account of the present condition of Abyssinia. The rebellion is now general, and the King has considerable difficulty in communicating with Magdala. Mr. Rassam confirms the story that Theodorus had butchered 2,500 men who had intended to run away, and mentions other cruelties of a most barbarous character which are reported to have been perpetrated in the royal camp. Yet Mr. Rassam himself is treated by the King with what he calls "a mock friendship," and the chiefs of the fortress behave to him with great kindness. He complains of mismanagement on the part of Colonel Merewether at Massowah in not sending him money, without which he and his party are in danger of starving.

THE REFORM LEAGUE AND FENIANISM. — The Council of the Reform League has wisely reconsidered the position in which it was placed by the very equivocal resolution of last week on Fenianism. At the meeting of the Council on Friday, the subject was resumed, and though some extreme and absurd speeches were made, the following resolution was nearly unanimously adopted:—"That this Council emphatically and indignantly repudiates any sympathy with assassination or secret organisation for political objects, and, in proof of such assertion, refers with confidence to its past career and its official manifestoes."

Postscript.

Wednesday, November 6, 1867.

THE DEFEAT OF GARIBALDI.

Further telegrams from Florence give something like a connected account of Garibaldi's defeat. According to these statements, the General left Monte Rotondo on Sunday morning with some 3,500 men to attack Tivoli, which had been reoccupied by the Papal troops. He marched without molestation to Montano, a place some three or four miles from Monte Rotondo, but just beyond he came upon the Pontifical troops in force. Taking into account the statements of other telegrams it would seem that these so-called Pontifical troops were in fact Papal and French troops together, which had marched out from Rome that morning to attack Garibaldi. They had heavy artillery, while Garibaldi had only two pieces of cannon. A battle began at once, and after three-quarters of an hour's fighting Garibaldi had to fall back on Monte Rotondo, hotly pursued by the Papal and French troops. At Monte Rotondo, though his forces must have been greatly cut up, he made a determined stand. For two hours and a half a fierce fight was waged. Eventually the Pontifical troops won the day. The Garibaldians were dispersed, and Garibaldi himself, with his staff, made for the Italian frontier. Here he was virtually taken prisoner by the Italian troops, and has been removed to Spezzia, where his destined abode is to be the round fortalice crowning the summit of the Isle of Palmaria, at the entrance of the Gulf. Amongst the prisoners are said to be many deserters, and Italian officers who had tendered their resignations. Acerbi and Nicotera, with their bands, have retired across the northern and southern frontier, and no less than 4,000 men of different corps have laid down their arms to General Ricotti, the royal officer in command on the border.

The *Official Gazette* of Italy last night published the following important declaration:—

The Government has considered it its duty to maintain the authority of the law, and to remove every cause for the disturbance of public order, by conveying Garibaldi to Varignano, in the Gulf of Spezzia.

The Government has refused to accept the plebiscites which are being carried out in various towns of the Pontifical States, voting for union with Italy.

As the dissolution and disarmament of the volunteer bands renders a continuance of the intervention in the Roman States unnecessary, the King's Government ordered yesterday the Italian troops to return within the frontier.

Since also the Pontifical territory has been evacuated by the volunteers, the withdrawal of the Italian troops has removed all motive or pretext for a continuance of French intervention.

The Government places faith in the declaration contained in the French circular of the 25th October, that, as soon as the Pontifical territory was free from aggressors and security re-established, France would consider her mission as fulfilled and withdraw. When this is accomplished negotiations can then be entered upon for a definitive settlement of the Roman question in accordance with the national aspirations of Italy and the interests of the Catholic religion.

The Emperor of Austria arrived yesterday at Stuttgard on his way back to Vienna after his visit to Paris.

It is stated that Baron Beust had addressed a circular to the diplomatic representatives of Austria abroad, announcing that the Austrian and French Cabinets entertain similar views on the principal European questions. Their policy is solely a policy of peace, and the action now about to be commenced will be directed entirely to peaceful ends.

THE FOOD RIOTS AT EXETER.—TUESDAY EVENING.—There is considerable disturbance in this city to-night. The mob, however, is not engaged in bread-rioting, but in insisting on its privilege of burning a bonfire and discharging a quantity of fireworks in the Cathedral-yard, in remembrance of the Gunpowder Plot. A bonfire was burnt and fireworks were discharged. The military charged the mob during the night. A provision riot took place at Torquay to-night, and the Riot Act was read. Disturbances have occurred to-night at Crediton, also on account of the dearness of provisions.

REPRESENTATION OF MANCHESTER.—The death of Mr. James, Q.C., in Switzerland, has caused a vacancy for this borough. At a meeting of the committee of the National Reform Union yesterday, there was a strong feeling that Mr. G. Wilson should be the Liberal candidate, and it was understood that this would be communicated to Messrs. Bazley and Bright's committee. It is expected that Mr. Wilson will accept the invitation. The Conservative party have invited Mr. Alderman Bennett, who for two years was mayor of the city, and it is also understood that he will stand.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of wheat from Essex and Kent have only been moderate, but in fair condition. The attendance of millers was limited, and the demand for both red and white qualities was inactive, at barely Monday's currency. There was a good show of foreign samples, but the trade ruled heavy, at Monday's currency. Barley was dull, at the prices of last market day. Floating cargoes of grain were inactive, and values tend downwards. The malt trade was steady, on previous terms. Oats were in little inquiry, but no further reduction took place. Beans and peas commanded little attention. The flour trade was heavy.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	1,220	1,570	430	—	1,610
Irish	—	—	—	1,540	—
Foreign	22,630	1,159	—	25,440	350 sks. 1,200 bls.
					Maize, 1,760 qrs.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line	A Shilling.
Each additional Line . .	Sixpence.

There are, on an average, eight words in a line.

Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their Announcements.

The NONCONFORMIST is registered for transmission abroad.

TO SUBSCRIBERS.

Stamped Copies are supplied through the Post-office, direct from the Publishing-office, or by any News Agent, on the following terms, for payment in advance:—

	£	s.	d.
Per Quarter	0	6	6
,, Half-year	0	13	0
,, Year	1	6	0

Unstamped Copies may be had at the Railway Stations, and at the Local Booksellers and News Agents; but an unstamped copy sent by post must have a penny postage-stamp affixed each time of transmission.

TO CORRESPONDENTS.

"A Traveller."—We imagine not. The Peninsular and Oriental Company's boats are reputed to be very well managed.

"A. J. Arnold."—We cannot afford more space on the subject.

The Nonconformist.

WEDNESDAY, NOV. 6, 1867.

SUMMARY.

SINCE the article below was written, the Roman question has entered upon a new and more pacific phase. The great defeat of Garibaldi at Montana, and the disarmament and dispersion of all the volunteer bands, have enabled the Italian Government, without risk, to take the initiative in withdrawing their troops from the Papal territory. That resolution is announced in the Florence *Official Gazette* of last night, which also states that the Government has refused to accept the votes of various towns in the Papal dominion in favour of union with Italy, and expresses confidence that the French army would, in accordance with the declaration of the French circular, be recalled from the Roman States as soon as all danger had ceased. "When this is accomplished," says the official organ, "negotiations can then be entered upon for a definite settlement of the Roman question in accordance with the national aspirations of Italy and the interests of the Catholic religion." We presume, therefore, that the September Convention having been enforced, will now be modified, if not abandoned by France, and that Napoleon III., who seems to have failed to induce the European or even the Catholic Powers to joint action in the Roman question, will now bring all possible pressure to bear upon the Vatican, for the purpose of bringing about a compromise with Italy, or will in some way endeavour to restore confidence between Victor Emmanuel and his subjects. Meanwhile, it is satisfactory to know that the despatch of French troops from Toulon has been stopped, and that the expedition to Rome consists only of two divisions.

Napoleon III. has room for anxiety nearer home. His popularity is on the wane, and he no longer shows himself openly in the streets of Paris. The popular feeling in the capital is with Garibaldi. There have been mute demonstrations before the tombs of Manin and Cavaignac in the Père la Chaise, and many arbitrary arrests in consequence, and street manifestations in the Boulevard Poissonnière by unemployed workmen have been considered important enough to induce General Canrobert, commanding the army of Paris, to take special precautions. But the Emperor has obtained for a time the support of the Ultramontane clergy, who, if they have little influence in the great towns, exercise paramount authority over the peasantry. The Kaiser has left France after a very hospitable reception, and it is announced that the two Sovereigns entertain similar views on all the great European questions. Baron Beust is reported to say in the new Austrian circular that the September Convention was concluded without the co-operation of Austria, that Austria was always convinced that the provisions of that convention must sooner or later be departed from, and that she will not take any part in the difference between Italy and France. The policy of the two Powers is, it is repeated, a policy of peace, "and the action now about to be commenced will be directed entirely to peaceful ends." Whether this "action" refers to the Roman question, Prussia, or the East, time will unfold; but it is declared that, in respect to Germany, the Austrian Government is totally opposed to all foreign interference.

The compound householder has again taken the stage. The question as to the personal payment of rates seems to be almost settled without the extinction of this social phenomenon. It is stated that a large owner of property in St. Pancras has solved the difficulties of the question by paying the rates and handing over the names of his tenants from his rent-book, and the parochial authorities have accepted the arrangement. In a published letter, Mr. Bright goes carefully into the whole subject, and reaches the conclusion that personal payment is a bugbear, that so long as the full rate is paid, it is of no consequence whether it be paid by the landlord or the occupier, for enabling the latter to be registered as a voter. But there is still the difficulty of the enhanced rate. It is not to be expected that many large landlords will emulate the liberality of Miss Burdett Coutts, who has given notice to her tenants that she, as owner, is charged with the liability for the rates, and that they are legally permitted to deduct them from the rent. But if, as is likely, the majority of such landlords act otherwise, will their tenants in general consent to pay the difference between the full and compounded rate for the sake of their votes? We fear not.

Mr. Lowe has appeared before Scotch audiences during the week as a practical statesman, and has shown by his speeches how great a service he may still have it in his power to render to the State. The right hon. gentleman urges that, since the late "leap in the dark," national education has become the urgent question of the day, and has overstepped all denominational considerations. It must now, he says, be a question to be settled rather by the parishes than by great societies in London. Mr. Lowe, in respect to higher education, asks only that the Scotch University system, which discards all sectarian barriers, be adopted at Oxford and Cambridge, and he has given forcible expression to that practical and utilitarian view of education which has been so little carried out in our great seminaries. He denies that classics and mathematics are the all-important studies for the training of youth for life work, and derides the idea that men can be fitted for the future by burying themselves too exclusively in the contemplation of the past. These ideas suit the Scotch people, with whom practical Mr. Lowe seems to have been more popular than the shifty Chancellor of the Exchequer.

Mr. Charles Dickens has been crowned with honours such as have fallen to the lot of no literary genius of the present age. On Saturday he was entertained at a banquet prior to his departure for America, which was attended by representative men of all professions, who, as the chairman, Lord Lytton, finely said, obeyed "an irresistible instinct in rendering homage to one who refines humanity by tears that never enfeeble, and gladdens it by a laughter that never degrades." We have only to compare Mr. Dickens's writings, which are of course not without their blemishes, with the sensational trash which is now popular amongst large sections of the community, to appreciate the beneficial moral influence he has on the whole wielded. Fraught with the approbation and support of his liberal countrymen, he now goes to America to endeavour "to lay down a third cable of intercommunication and alliance between the Old World and the New." It is such ambassadors who strengthen the bonds of union between the several members of the Anglo-Saxon family; and, with the rest of his fellow-citizens, we wish Mr. Dickens "God-speed."

THE FRANCO-ITALIAN COMPLICATION.

THE *Moniteur* of yesterday published information of the defeat and rout of a band of Garibaldi's volunteers by the Papal troops near Tivoli. That journal says, "After a hard fight the Garibaldians fled in disorder, and left on the field 3,000 men, either killed, wounded, or taken prisoners. Garibaldi succeeded in escaping to Terni, and the Italian authorities have had him brought to Florence with his two sons." The *Opinione*, in its second edition of yesterday's date, announces that the General will be conducted to Spezzia. Here ends, we suspect, this inopportune and unauthorised invasion of the Papal States—for it is added by the *Moniteur* that General Ricotti, commander of the Italian forces on the frontier, arrested and disarmed 4,000 Garibaldians who sought to take refuge in the Italian territory. The difficult problem is undoubtedly simplified by this event, but it remains to be seen whether affairs can be pacifically arranged between France and Italy.

The Emperor Napoleon seems to have been pursued of late by an inexorable Nemesis. None of his great political projects have prospered. Neither caution nor temerity avail to bring him success, nor to bear up his reputation as a consummate statesman. The reason, perhaps, is not so far to seek as at first blush, it would appear to be. The object of his policy from the beginning of his reign has been to raise France to the position of supremacy in Europe. Her interests were to be held paramount. Her word was to be accepted as law. Her smile was to be peace, her frown, war. It should have been obvious to the Emperor that this was a policy which contained within itself the germs of its own failure. The more rapid and unequivocal its early success, the more certain and speedy would be its eventual collapse. The nations of Europe were not likely to acquiesce in any arrangement which involved their humiliation. But Napoleon aspired to a height above this. He sought to become a dictator on Transatlantic ground by opposing the Latin as a counterpoise to the Anglo-Saxon race. Such pretensions could admit of no effectual rebuke without everywhere endangering his *prestige*. The Government at Washington somewhat ostentatiously bowed him out at Mexico—and the Government at Berlin proved at Sadowa that Germany would henceforth consult her own judgment and inclination. Still the Emperor has not yet learned his place. It is difficult for him to give up his pretensions. He is now a second time at Rome, and is making demands upon the Italian Government that are as unwarranted by treaty stipulations as by international law.

The September Convention gave the Emperor an unquestionable right to claim from Italy that the Pope's dominions should not be invaded from without—that neither should the Government at Florence take advantage of the Pope's weakness, nor should it permit any of its subjects to do so under what pretexts soever. When Garibaldi commenced his late ill-fated enterprise, treaty engagements authorised Napoleon to claim Italy's loyal adhesion to the troth she had freely pledged. We are not satisfied that either of the parties to that Convention fully acted up to the spirit of it. But be this as it may, when Victor Emmanuel formed the Menabrea Ministry, and issued his proclamation to his subjects, he gave the world convincing proof that he desired to fulfil the obligations he had contracted. If the Emperor deemed it necessary to occupy Civita Vecchia, he ought to have accepted the proffered co-operation of the Italian troops. The ostensible object of both Governments was to crush the insurrection, and, in prosecution of this object, the Government at Florence had the same right to intervene by force of arms beyond the frontier as the Government of Paris. The peremptory refusal of any such co-operation by Napoleon has been his first mistake; the offensive and humiliating despatch of M. de Moustier on being informed that the Italian army had crossed the frontier was his second; and the demand made—it is given out, as an *ultimatum*—that the Italian troops should instantly evacuate the Papal territory, is the third. And all these blunders originate in the same cause—namely, in the Imperial claim to do in and with the Pope's dominions what no other European Power would be allowed to do.

Whether, now that the Roman States are cleared of insurrectionists the quarrel between the two Powers will be pushed to war, is a question which even yet trembles in the balance. So long as Garibaldi was under the walls of Rome giving a plausible pretext for French interposition, it may have been impolitic, undignified and morally impracticable, for Victor Emmanuel to withdraw his forces from beyond the frontier, especially under the peremptory threats of France. How it may be now, we would not venture to predict. Possibly, since the end of both parties has been gained, there may be a simultaneous, or nearly simultaneous, retreat by both. On the part of the Emperor, it was declared that when the Roman States should be rid of foreign intruders, he would at once retire. On the part of the King of Italy it was avowed that the occupation of certain provinces belonging to the Holy See, was not undertaken in hostility to France. The danger lies in the immense difficulty which both French and Italians will find in reconciling their real wishes and true interests with their national pride. The Emperor can hardly desire to undo his own work—the King can hardly desire to measure his unequal strength with his former benefactor—but each has advanced to a position

which makes retreat a matter of impossibility, or nearly so. Yet, inasmuch as a war between France and Italy would be so unnatural, so fruitless, so calamitous, to both countries, because there is really nothing left to fight over, and because war if once commenced could scarcely be circumscribed in its area, we incline to the conclusion that it will be avoided, and that Europe will be spared the infliction of that unparalleled disgrace to nineteenth-century civilisation.

It is a misfortune, or at least it appears so, that at such an international crisis as the present, the Government of this country should be in the hands of a party which has never, as such, evinced its sympathy with the Italian cause. Of course, we should be utterly opposed to everything wearing the semblance of meddlesome intervention—but it will be lamentable indeed if the moral support of the British Cabinet should encourage Cæsarism in its preposterous claims. We can hardly believe, however, that it will, notwithstanding the unfavourable antecedents of Mr. Disraeli and the desires he may entertain of conciliating the Roman Catholics in Ireland. Mr. Gladstone forewarned him before the close of last Session that the cause of Italy was dear to the country's heart, and the near approach of the date fixed for the reassembling of Parliament will probably impose unusual restraint upon vagaries which can so soon be visited with condign punishment. Surely, Lord Stanley will not allow his own department to be made subservient to the finessing propensities of the Chancellor of the Exchequer, and the Derby Ministry will not wilfully add to their difficulties the embarrassment which would grow out of a war between France and Italy.

THE FENIAN CONVICTIONS.

AFTER a patient and impartial trial, extending over five days, the five Fenians chiefly concerned in the death of Sergeant Brett, of Manchester, who was shot during the daring and successful attack on the prison van in which Kelly and Deasy were being conveyed back to prison, have been found guilty, and sentenced to be hung. Of the justice of the conviction, except in one instance, no doubt seems to be entertained. Many persons who watched the trial from the beginning, through all its phases, have a strong belief in the innocence of Maguire, and have memoralised the Home Secretary in favour of his respite. It may indeed be assumed that, in this particular instance, the capital sentence will not be carried into effect notwithstanding the verdict of the jury. Maguire's case illustrates anew the peril which attends the infliction of capital punishment—the awful responsibility of having recourse to a penalty which cannot be reversed. The law, if strictly carried out, would have allowed no reversal of the sentence, and only irregular public opinion has opened the prospect of the life of a man, apparently innocent, being saved. Should the death-penalty be exacted in the case of the other condemned Fenians, Allen, Shore, Larkin, and Gould? Public opinion, roused to a high pitch by recent dastardly and unprovoked outrages, seems to incline to the view that the law should be allowed to take its course—at least in respect to Allen, the actual murderer of Mr. Brett—and it is for the Home Secretary, or rather the Government, to exercise that moral discrimination which is not admissible on the judgment-seat.

Flagrant as was the crime of which the convicted Fenians were guilty, public sentiment cannot ignore the distinction between the case of the actual murderer and his accomplices. The law indeed has itself set up this arbitrary limitation, and our law-makers have, for the present at least, declined so to revise our criminal code as that the penalty for the crime of murder shall be proportioned to the intent of the offender, and the circumstances under which the deed was perpetrated. We are, it is true, told that "a terrible example" is necessary for the purpose of enforcing respect for human life and lawful authority. We admit the force of the plea if the execution of these men is adapted to subserve that object. But though the State may be as free to deal with rebels and murderers in the second as well as the first degree, as it is to invest the police with the power of taking life in cases of emergency, it is open to question whether the hanging of Allen's accomplices would be an expedient act. If thereby we evoke sympathy on behalf of those who were rather instruments than principals in the rescue scene which resulted in the shooting of the police sergeant, there is danger that they will be turned into political martyrs and that their fate will not help to vindicate the majesty of the law. We spared the lives of the Irish Fenian insurgents, whose crime was certainly as heinous and more serious in its results, and our system of public executions is singularly adapted to enable such culprits to triumph over the law of which they are the victims, and to excite admiration by their hardiness and endurance. It has been admitted by the criminals who pull the strings of the Fenian movement, that the reprieve of the Irish rebels was a great discouragement to their infamous designs; and who can doubt that the public hanging of these four men together in the capital of northern England would crown them with the honours of martyrdom in the eyes of thousand of their countrymen, and give that *eclât* and impetus to Fenianism which the Irish American conspirators most desire?

We cannot but think, therefore, that those who demand that the extreme sentence should be carried out in this instance because it would not only be an act of righteous severity, but the most impressive warning to others, beg the question. These Irish-American bravos fear death less than ignominy, and penal servitude for life would be far more likely to rob them of all popular sympathy. We may bring them to the scaffold, but cannot make them common malefactors in the eyes of their friends. But a life imprisonment and a convict's fate have no charms for political fanatics. Even in the case of Allen, his extreme youth, his devotion to the skulking scoundrels whom he was instrumental in releasing, and his opportunity of enacting the part of patriot before the public gaze, especially if he should be doomed to stand alone beneath the gibbet, will excite mingled feelings of pity and admiration which the carrying out of the law's penalties ought never to evoke. The public, even the English public, who have been sufficiently exasperated by the foul outrages and cowardly assassinations perpetrated by Irish firebrands, will hesitate to endorse the policy of singling him out from among the convicted Fenians for the full vengeance of the law. And if the public in general commiserate his fate, and the Fenians in particular glory in his martyrdom, it is hard to say what great advantage will accrue from such a vindication of the majesty of the law.

THE CLOSE OF THE PARIS EXHIBITION.

THE doors of the great show are now closed against the public, and soon the grass will again grow on the site of that colossal edifice which, during the past summer, has attracted to Paris visitors from so many nations. The International Exposition, which was inaugurated with the blare of trumpets and the splendours of Imperial State, has been extinguished in a very quiet and unobtrusive manner. There was no pomp in the celebration of its obsequies, no speech-making, no firing of cannon—in fact, no ceremony whatever. The Exhibition needed no such accessories to draw the world to it, or, when its work was done, to assist it to achieve enduring fame. We cannot measure the good influence which it is likely to exert. The materials do not exist for forming such a judgment. We are sure that the benefit will be great, because it must be in proportion to the magnitude of the undertaking itself. There was in it no alloy, no admixture of evil, no lesson which does not tend to improve or elevate mankind. Even the powerful weapons of destruction—the needle-gun, the Chassepot, and the Armstrong or the Snider—could scarcely exercise a pernicious influence. The too curious and thoughtless might endeavour to weigh the destructive qualities of these devilish inventions, and speculate on the fate of armies which relied for victory upon one or other of them; but all idle thoughts of war, all feelings of admiration for the Satanic products of human genius, must have been checked and rebuked by the splendid trophies of peace which were scattered in such rich profusion, and in such countless varieties of form and material through the departments and sections of this wonderful temple. Indeed, the very idea of war seemed paralysed in the presence of so much that impressed the mind with the supreme value of the arts of peace. The warlike purpose of the Emperor, whose policy is a perpetual conflict between opposing principles, was restrained by the necessity which logic imposed upon him of being, for the time, true to the principle which was enshrined in what, speaking of the external structure only, he called "the magnificent gasometer" of the Champ de Mars. He could not draw the sword while he was teaching mankind that its truest interests lay in compelling that sword to rust in its scabbard.

We do not wish to attach too much importance to the pacific character of the Paris Exhibition. The past has destroyed the illusions which were once so prevalent. The gathering of the nations in Hyde Park did not prevent the Russian war. The storm clouds which are now hovering over Europe prove that the agents of evil are still mightier than those of good, and that the shock of arms can only be averted by the operation of more powerful instrumentalities than any that have been brought together at the great Paris "shop." Yet we must, on the other hand, be careful not to underrate the beneficial effect of such a demonstration. Many of the wars that have afflicted humanity have been the fruit of an unreasoning prejudice of race, or of an obstinate, vainglorious pride. It was impossible that any man, however accustomed he might be to look down with an air of superiority upon the people of some other country, to retain that stupid feeling, at least in its more aggravated form, after he had seen that their intellectual and industrial progress was, in some respects, equal, and in others, perhaps, superior to his own. It was impossible, with so wide, and, at the same time, easily accessible a range of observation straight before them, for the French not to respect the English, the Germans, the Italians, the Russians—not to recognise too that law of interdependence which is Nature's grand expedient for preserving the peace of the world. We English are rapidly learning this lesson. We have got rid of the notion that the French are our natural-born enemies; and thanks, in a great measure to the series of international exhibitions, we do not talk so largely as our forefathers did of the stupendous might and majesty of the British Lion. Since 1851 we have learnt that other nations are great besides our own; that we cannot afford to be content with the position we have already achieved; and that, indeed, if we would not be distanced in the race, we must borrow from foreigners, and be thankful if we have the faculty of imitation. We suppose that this is really the experience of every ingenuous and reflecting person, whatever his nationality, who has this year visited the French capital. Even the Turk and the Tunisian have aroused themselves from the sluggishness of centuries, and are anxious to carry back, as the Yankees say, some Western "notions" to Oriental climes; while for its part the Occident may now look towards the Orient with the idea that even barbarians are men, and therefore capable of improvement, and that the Eastern question may be solved by other means besides those of violence and conquest. The Turks will perhaps have to give way to better men; but now that they co-operate in international exhibitions, and civilisation no longer refuses to stretch out its arms to them, there is more hope for their country than ever it could have derived from Muscovite Menschikoffs or English and French intervention.

It is true that at the present moment the will of one man may engulf Europe in strife and carnage; but in the presence of the great works of human industry, genius, and skill—the last collected edition of which works the French Emperor has himself compiled—we feel that this one man, whether he be Napoleon or Bismarck, is the representative of a decaying system. War is the enemy, the deadly, ruthless enemy of every commercial and industrial interest which made the Paris Exposition what it was—the most comprehensive as well as the most unique, display of the artistic, inventive, and manufacturing products of the brain and labour of the diverse branches of the human family. War is the enemy of the nation that wins as well as of the nation that loses the fight; and it is our conviction that, notwithstanding the dismal aspect of Europe at this very moment, every exhibition which has been held, and the last of the series most of all, has made the love of peace, the aspiration for international amity and goodwill, strike its roots deeper and wider in the breast of Christendom, than it ever did before the good Prince Albert—perhaps with no other motive, no more far-seeing calculation, than the improvement and elevation of his adopted countrymen—first launched the idea. This, however, must be left to the future and to the Providence that watches over the affairs of men. Limiting ourselves to a view of that which more directly concerns our own interests, it is impossible to shut our eyes to the fact that if we would maintain our own pre-eminence—nay, if we would keep pace with other countries—we must learn what they can teach us. To the Working Men's Excursion Committee a debt of gratitude is due for the facilities which they have afforded to the skilled artisans of this country who have visited Paris. Our chief rivals, be they despotic or otherwise, have stolen a march upon us by educating their people; and in all productions which require delicacy of manipulation and some cultivation of mind, those who have less knowledge and refinement are rapidly lagging in the rear. This is the universal testimony, not only of critics, who might be mistaken, but of representative working men, who are not likely to be at fault;

Such a discovery should stimulate all classes to recover that national superiority which is on the wane. Happily, there is nothing which an Englishman cannot be taught—nothing which, if he set his mind to it, he cannot learn. Education is what we want—education of the mind, the eye, the hand; and whether the Paris Exhibition realises all that we hope and expect from it or not, if it only gives an impetus to the progressive movement of the British working man, it will not have been held in vain.

THE TREES OF THE LORD.

A thing of human workmanship, like a penknife, or a watch, is recognised by none except skilled and practised eyes as coming from a particular maker, when his engraved mark has been purposely obliterated, or effaced simply by being worn out. Do we fall from any like cause to discern in the deep places of the earth, and the strength of the hills, the mark of the Hand and the Mind out of which these originally came? Is it so long, since God in the beginning created the heavens and the earth? Does the study of laws, give rise to impressions really adverse to faith in a will? Or shall we say that on the whole, nature expresses to humanity more or less of God, than in our father's day, and in the old time before them? A great deal less to some, the just answer would be, and to others a great deal more. Never at any time were there ears more susceptible and open than now, to the still small voice, in solitary places and the cool of the day, in which the Lord is, now as well as heretofore, yet more than in the earthquake and the rushing mighty wind and the fire. The microscope and the geologist's hammer, are carried by others besides disciples of Emerson or of Comte. Not reverence only, but faith and love towards living, loving personal, Deity, dwell in very many, both in England and elsewhere, who are honourable representatives of the immense knowledge which is now possessed of nature, as that knowledge has grown and will grow, "from more to more." It is true that science has accumulated new materials for the imagination, faster than the imagination can use them in literature or art. Innumerable wonders which will one day reappear in song as having "crossed" with due effect, the poet's "fancy brooding warm," have not had time or opportunity yet, to "settle into form." They are not, and cannot be, so appropriated as a part of the mind's known familiar possessions, as to be at present employed spontaneously and without efforts which seem strained. Meanwhile it is not the scientific intellect only which is busy. Minds to which the attitude of experiment and analysis is foreign, exist in the same world which botany and physiology are dividing and classifying. There cannot be a doubt that the appetite for natural grandeur and beauty is on the increase. In part produced by that appetite to satisfy its own craving, and in part and in turn stimulating and nourishing it, a larger space is likely to be filled every day, by landscape painting and by poetry—poetry not so much aiming principally at descriptions of nature, as essentially and thoroughly descriptive, among other elements of power. It is hard to say whether fine or magnificent scenery is more vividly recalled to mind in a modern picture-gallery, or some of the pictures by the actual beholding of the scenery itself. Is it our reading, or is it our walks on the moor and by the hedgerow, which make us more alive to the graphic, suggestive beauty of a line like—

The maple burns itself away,

or a single expression like "the *uncrumpling* fern," and which awaken in us at the same time a keener quicker recognition of each trait of feature and complexion in the "daughters of the year"?

If we grow richer in new aids and incentives of this kind, we will not therefore let go the old. Long before science was thought of, and when revelation was still far from being rounded and closed, the limited sphere in which human thought moved, was compensated sometimes by an incalculable intensity of faith. Men had fewer ideas than we have, but it was granted to them again and again to see these illuminated and transfigured, in a way as marvellous and as real as "the bush which burned with fire and was not consumed." Enough remains of their very language, now to provoke desire and emulation, and now to leave our weak and halting thought helplessly behind. Why should the watchman wake if the Lord kept not the city? Wherefore should the foolish builders build, except through them, and together with them, the Lord built the house? His voice it was which sounded in the great torrents and the gulf scooped in mountain sides, where "deep called unto deep at the noise of His waterspouts." For Him the heart of His people cried out, yea, and their flesh. The bread which strengtheneth man's heart came out of His hand, and the grass for the cattle, and wine that maketh glad the heart, and the trees full of sap were the Lord's, the cedars of Lebanon which He had planted. Going back in thought thus far, surely we may go a single step farther. Once, when the earth was without form and void, there were trees, but they existed in conception only, a thought in the understanding or the imagination of the Almighty. It was no curious jewel which He was contriving, nor the native gold or silver in veins, nor the crystal shooting forth as in buds and prefigurative branches. Neither was it the many tinted lichen, nor the creeping moss, nor the bindweed in the hedge, nor the hyssop on the wall. But it was the cedar, "spreading dark green layers of shades," and the pine, through whose orange-hued rafters the wind should mimic the roar of "the great and wide sea," and the ash, with her leafy candelabra, and the beech, sinewy of stem and with every bough and spray as finely nerved as the joints and fingers of a hand. These were to fill their place in inorganic nature, and a higher place. Children would climb and play round them, and tired men lean against their brawny sides, and aching eyes bathe in their exquisite play of light and shade and colour, and dulled ears waken to cheerfulness and hope again, as the birds sang among their branches. Would these joys come unawares and by chance? Or were they in the book of a Divine purpose written, and in continuance fashioned, while as yet there was none of them? He who made the eye, did He not see? He who made the ear, did He not hear afar off, that psalm which would tell in due time how the trees of the wood rejoice before the Lord? Lily or vine, cedar or fir-tree,—these are among the least of His tokens. Not as much, but more immeasurably of the exceeding majesty of His glory, is in the inclining of His ear to the contrite, and His blessing in and on the merciful and the pure in heart, and the marks which prove that with those even who are but beginning to be like His only begotten Son, He is well pleased, and that they, too, are beloved. But the sun's meridian falls once in every twenty-four hours on every inch of the great round world, and though other beams are brighter, the glory of the Lord is still shining, if we have eyes to see, in the trees of the Lord, in the cedars of Lebanon, which He planted, and in immemorial English elms, and the willows by English water-courses, and "the oak and the ash and the bonny ivy-tree." Once or twice every year, let us think of them a little, and of Him in them. In the leafy month of June shall we do it, or in the parting signal of November days, the dying glory of the last leaves of crimson or gold, which float slowly down through the air of the quiet sunny autumn afternoon? Pain and humiliation and loss, and their sequel, are shown to us, as in miniature, in "the bosom of a leafy grove, discoloured, then divested." Bare and discrowned the trees are, and their glory "cast down, but not destroyed." "The trees of the Lord are full of sap." It is stored away in their root, and will move and stir and mount again, when He shall make the earth soft with showers, and bless the springing thereof. Who shall dare to say, "I will believe in no second harvest of joy, no type of consolation or usefulness, but that of some former summer; life has for me no remaining sap of interest or courage"? Say, rather, why art thou cast done, O my soul, and why art thou disquieted within me? Hope thou in God, for thou shalt yet praise Him, who is the health of my countenance and my God. We are of a race which is made to strive and to grow. In our human life there are high and great capabilities of good. Yet what errors do we fall into, and what sorrows fall around us, like thick-coming snow-flakes. What shocks of wild confusion and fear are there before and behind, what uncertainty and unrest on the right hand or the left! The life of nature is a lower life than ours, but how glad we are to be near to it, with its quiet uniform succession, or to have it brought near! Soothing, steadying, and tranquillising to thought and feeling, in a very high degree, are the rising and setting sun, and the stars coming out at night, and "the ripple of the water washing on the crag," and the falling rain, and the trees of the Lord which are full of sap—yea, every tree and herb after its kind,—the flowers and the grasses, and the wheat, in a world which is a playground for children, and a field where men go forth to their work and to their labour until the evening, and, when we are men, as well as when we are children, a school for us all. A school wherein all things are, we think, written for our learning; but it may be that the planet where we live is from time to time looked upon by other eyes than ours. For them, too, it may be, there are truths declared in our firmament, or cast in the moulds of terrestrial time and space. Seen, for example, for the first time in May, this world might well be beheld with delight by angels, as a new-born world, or a world possessing the dew of its youth. Seen a second time in December, lo! every forest and garden is empty and bare, the grass withered, the glory of greenness and life departed and gone, a picture of mortality and the grave. But revisited once more, and a third time, in April, seen with emerald-tipped hedges, and "the tiny leaf round the elm-tree bole," and the cherry blossom and the violet, our world might, as in a parable, teach a doctrine not before known or thought of, how the dead rise—not with what body they shall come—but how wonderfully and surely, at the resurrection, in the last day, in a moment, in the twinkling of an eye, the trumpet will sound, and the dead be raised incorruptible, and we shall be changed.

Correspondence.

CONGREGATIONALISM AND SACERDOTALISM.

To the Editor of the Nonconformist.

Dear Sir,—I think "A Layman," who wrote in your last number, though he expressed himself with some bitterness, has opened up a wide and important subject, which, though not dealt with at the late Congregational and Baptist Union meetings, ought at the present time to be thoroughly ventilated in the press. We have had the ministerial view in relation to questions considered to be of great interest to those denominations—but does it never strike the pastors of our Nonconformist churches that we hardly ever get any other view, except through the press, and that they consequently suffer a grievous disadvantage, and their usefulness as ministers of the Gospel is thereby greatly impaired? The question of the future spiritual efficiency of Congregational churches seems to me to be little affected, hardly so much as touched, by attempts to discover the best means of increasing ministerial incomes. It is plain to my mind that the difficulty of finding an adequate solution of this problem, judging only from the discussions at Manchester and Cardiff, is, under existing circumstances, quite insuperable.

Congregationalism is on its trial; and unless it is able, with that flexibility which is its boasted characteristic, to adapt itself more fully to the circumstances of the times, it cannot make much way. I think, therefore, that its grave defects, not of theory, but of practice, need to be manfully discussed if a new and more vigorous life is to be infused into it. Nothing is more evident than that the Congregational theory excludes the sacerdotal idea. All the members of each church are equal, and though the minister is the head of the religious community, he is not its sole ruler or legislator, but, as a "Layman" says, only *primus inter pares*. Such is the theory. How is it carried out? The whole drift of our church organisations, the entire current of our ordinary church opinion, is to fortify and exalt the ministerial *status*, and to *mark off* our pastors, not only as a distinct, but a sacred profession.

Now for the proof, if it be really required. I will not quarrel with the title "Rev.," which, however indefensible on our principles, is too convenient to be abandoned. But what is of far graver moment is the fact that "the professional sentiment," as it was happily phrased in "The British Churches," pervades the whole framework of our Nonconformist churches. There are many, and an increasing number of exceptions, but this is the rule. The line of demarcation between the clergy and laity is, for all practical purposes, as distinct in Nonconformist as in Episcopal churches. When a student or other person is invited to preside over a church, it is held to be a special "Divine call"; though experience often proves that the arrangement is a lamentable mistake, and most pernicious in its results, and though the Scriptural idea is that a minister is no more "called" to his particular work than is any Christian man to "walk worthy of the vocation to which he is called." Then, though he may have long since entered upon the duties of his new sphere, the pastor is "ordained"—that is, he is by a special service inducted into the ministerial order *by* ministers, with or without the laying on of hands. I speak of "ordination" as quite distinct from "recognition"—the only and suitable means, according to Congregational principles, of asking the co-operation of neighbouring churches. Henceforth the ordained minister alone is to occupy the pulpit. It is his sacred enclosure. He may chance on occasions to be absent or disabled; but, though he might possibly have among his hearers eminent and experienced Christians quite competent to instruct and edify the congregation, no layman is eligible, and the neighbourhood is scoured to obtain the services, perhaps the very inefficient services, of an ordained minister or even a raw student. When the new pastor has been once installed, he has a life interest as the ruler of that particular church, unless he chooses himself to retire, or a two-thirds majority of the church-members demand his resignation. But such a change, unless courted by the minister himself, cannot, however desirable, easily

be effected because of the important vested interests that are involved. Consequently we find churches languishing because a mistake has been made at the first, and there is no remedy but the one from which they shrink. In the conduct of public worship, the "one-man system" is rigidly adhered to, except that laymen sometimes give out the hymns. If the rule is ever broken, it is only when a brother minister is at hand to offer a prayer. There might be a dozen persons in a congregation quite adequate, on an emergency, to undertake such a duty, but it is contrary to all rule, notwithstanding the democratic basis of Congregational churches. Then, according to our universal custom, none but an "ordained" minister—that is, a person who has somehow been invested with some mysterious sacerdotal authority by his fellows—is competent to preside at the Lord's table; or, as a rule, is considered sacred enough even to offer a prayer at the communion of the brethren. The Lord's Supper may, and generally does, follow an ordinary Sunday service exhausting to the minister, but he alone must open his lips at the communion—he must not be relieved, because it would be a violation of the professional system.

If such be not the almost invariable action of our Congregational system, I desire to be corrected; and if such be an adequate embodiment of the Congregationalist theory, I have misunderstood it. The theory and the practice do not harmonise; and it is to that fact that are to be traced, I think, many of the grievous evils of which both Independent and Baptist churches are complaining. This professional sentiment acts as a paralysis, if not on individual Christian life, certainly on the vitality of the churches, and their mission to the outside world. It erects an artificial barrier against the appropriation, for the advantage of the churches, of the experience, piety, gifts and graces of those who belong to them—qualities which are every year becoming more developed amongst us. Congregationalism is thus robbed of its distinctive glory and opportunities. Lay agency is indeed recognised, but only as a supplementary agency. It has no standing within the church, except in the narrow limits assigned to the deacon's office, in the not very popular prayer-meeting, and in the routine church-meeting. Though, by the practical form in which our Congregational polity has embodied itself, the ministerial office is "magnified," our pastors suffer serious disadvantages. Having elected to be members of a distinct order, all the responsibilities which properly belong to the churches are naturally heaped upon them. The best of our ministers totter under the burden, they are visibly wearing out, and are able only to free themselves in a measure by ignoring the principle on which they have been appointed. The head is expected to do the work of the members, and finds himself unequal to the task. Church-members of ability and zeal, being outside the sacred and rigid line of demarcation, do not like to be intrusive; and if they feel they must work, they work apart from the church to which they belong, often on behalf of societies in connection with which such distinctions do not obtain. Thus the idea is widely, I would not say generally, engendered that the work of the church is simply the prerogative of the minister, and that he acts professionally for all. Now, is not this current opinion fostered by making our ministers a distinct order, none of whose functions, laymen are, even in exceptional cases, authorised to fill?

At the Manchester meeting the Rev. J. Kennedy manfully advocated the superior advantage of the "one-man system," and attributed the spread of the Gospel by Nonconformist agency mainly to its influence. But, as at present developed, it is open to this, as it strikes me, fatal objection, "You put all your eggs in one basket." The basket may be of the best material, and then all may go well. But suppose it is otherwise? To drop metaphor, Congregationalism as it is works pretty well for spiritual ends where ministers have the requisite qualifications of heart and head. But even in this case, it almost invariably happens that the most earnest and popular preachers are those least influenced by priestly ideas, and are the most ready to court assistance in the work of the Church outside their own order. Unfortunately, the men of real spiritual power amongst our "clergy," one may as well call them, are the exception—and a system stands condemned which is only successful in exceptional cases. Many more occupy an intermediate position, being useful as preachers and pastors to a limited extent. But a still larger number, possibly the majority, do *not* fulfil reasonable expectation. They are not equal to the responsible spheres in which they are placed. Scores, perhaps hundreds, of your readers could confirm the truth of this statement, and would endorse the remark that, in proportion as there is a lack of ministerial and pastoral efficiency, is there an assumption of sacerdotal pretensions and a stickling for professional rights. But, assuming that such cases are far fewer than I fear they are, is there not something radically defective in a system of ecclesiastical economy which dooms numbers of churches to spiritual deadness, and deprives a whole neighbourhood of that which should be the source of religious vitality, in order that the interests of "one man" may be conserved? This I take to be—though far from being a Plymouth Brother—the weak point of our Congregational policy—of far more importance, as bearing on the efficiency of our churches, than the question of ministerial support. And this seems to me the direct result of making the minister and his "interests" in all our arrangements and operations practically—it's no use to disguise the fact—of far more consequence than the church of which he may happen to be the head. Superstitious traditions tacitly upheld by the ministerial profession and vested interests of the most formidable nature, check the healthy growth of Congregationalism, impair its power as a missionary agency, and engender those complicated evils which are so much complained of. The late discussions at Manchester and Cardiff convince my mind that our Congregational system has come to an absolute dead-lock; and that escape from its difficulties is not to be sought by sustentation funds for poor ministers, but by breaking down the wall of separation, in certain circumstances, between the clergy and the laity. In the Christian Church we need a variety of agencies, and must have it, if Congregationalists are to be abreast of the age.

Much more might be said as bearing on this subject, especially in reference to the altered relations of modern society, the spread of religious knowledge among the laity apart from the pulpit, the tendency to test every religious institution by its results rather than its claims, the influence of the press as a teaching power for spiritual ends, the development of lay agency in the Church of England, the growth of free thought and criticism antagonistic to the sacerdotal idea—all admonishing us that Congregationalism cannot fulfil its mission without new adaptations, and a more flexible and varied machinery. But I forbear. This letter is already sufficiently long. I think, however, I have said enough to establish these conclusions:—that the notion of a ministerial order, such as is popularly accepted, is opposed to the theory of Congregationalism; that it cramps the spiritual life and deadens the responsibility of the churches; increases the assumptions without augmenting the usefulness of our pastors; and raises up terrible difficulties for which there are no remedies, or only such as are too painful to be often applied. It is because these grave questions almost escape notice at Union meetings, whether of Baptists or Independents, though widely and increasingly canvassed among intelligent and pious laymen, that they ought to be the subject of free, searching, and temperate discussion in the press.

Yours truly,

November 1, 1867. LAICUS.

MINISTERIAL SUPPORT.

To the Editor of the Nonconformist.

SIR,—Permit me to enter an emphatic protest against the manner in which "Layman," in your last number, proposes to deal with our ministers. He there states that they are "engaged not for their presumed right of presidency over our congregations, but, since there must be a division of labour, simply for convenience' sake," and he further suggests that they should be engaged for a limited term of years, subject to a notice to quit at the end of that period. Now, Sir, I submit that these are terms which might be proposed to a linen-draper's assistant, but not to gentlemen who hold the sacred and important office of ministers of the Gospel.

There have been great lamentations of late that our theological colleges are deserted by the sons of the upper middle class. Is this a matter of surprise when the status of a minister is placed so low as this? Would "Layman," I ask, be at the expense of giving his son a university education simply that he may be placed in the best possible position for being snubbed by laymen who are incapable of appreciating a profession and an education which entitle their possessors *ipso facto* to the greatest honour and respect?

Unless such sentiments as those entertained by your correspondent are confined to a narrow circle, I fear the religious culture of future Dissenters will be handed over to a class of men unfitted to cope with the rapidly developing intelligence of the times in which we live.

With regard to the matter of deacons, I agree with your correspondent. I am satisfied that both the name and the office may be "dropped" with advantage, and the management of our affairs by a committee would be every way more satisfactory. But I beg to suggest that two should go out of office annually, and be ineligible for two years at least. We shall thus have a prospect of getting rid of that obtrusive officialism and assumption of superiority which is the bane of many of our societies.

I am, Sir, yours, &c.,

RUSTICUS.

To the Editor of the Nonconformist.

SIR,—I cannot describe the pleasure I experienced on reading your report of the papers read at the recent Congregational Union meeting. I refer to Mr. Stoughton's on "Congregational Reform," and Mr. H. Lee's on "Ministerial Income." My pleasure soon passed away with the fear that those subjects when the meeting dissolved would vanish as well; therefore I ask you to listen to and grant, if you conveniently can, the request of your correspondent "S," and open your columns for the ventilation of this subject, which I believe to be of vast importance to Dissent, or, I would rather say, to the future of Free Churches.

Mr. Stoughton stated "he could point to two or three churches in a population of 3,000, where if all the Congregationalists united they would only fill a moderate-sized chapel, and the entire revenues of the pastors would hardly support one man with a large family."

This must be regarded by all as a very weak point in our system, can it not be altered? Is the suggestion of Mr. H. Lee as to the minimum salary of evangelists, preachers, &c., to be regarded with careful consideration? What part of our body is there that can give us any help, or throw any light upon it? If there is nothing, might there not be a council or committee elected from the Independent and Baptist Unions, who could collect evidence from the county secretaries, pastors, &c., and draw out a report or give advice in such cases as Mr. Stoughton mentions? And where there is a greater population the evil is as great in many cases. There is a little borough in the West of England, population last census under 6,500, having five churches belonging to the Establishment, attended by all the landed influence, also eight Dissenting chapels—need I say it is utterly impossible for these causes to keep their ministers? There is not one of the number that has a salary anything like 150*l.* a-year—50*l.* would be nearer the truth, yet some of these men are college men. Here then, Sir, is a group of weak churches where half the number or less might be strong and vigorous. Mr. Morley stated, "that where men were receiving a miserable pittance, which they might easily double by going into business, *they should be advised to do so.*" That statement will cause many a poorly-paid minister to recall once again thoughts that have cost much before they were settled even to his own satisfaction, to say nothing of his relatives or parents, whose business or profession they desire to see him carry on. Yet the man feels, "Woe is me if I preach not the Gospel!" For does not God call a man from business to be His servant? Are there not such cases in our colleges now—men whose undoubted call the councils, &c., recognise, and in virtue of it educate and help them, who are successful students, and acceptable preachers, even to large and critical congregations? They may be sent in God's providence to a small church. There are many such, who have made sacrifices to enter college, and who, at the end of their course, never had the chance of preaching at a large or medium church, except as a supply. Especially is this the case if a college is "under a cloud." The men are shunned, as though they spread contagion. They are admitted to the pulpit of a small vacant church, preach, and at once receive an invitation, which they feel in conscience bound to accept. Yet the salary such a church can give is not half the sum he had in his former business. Neither would the man act right in following Mr. Morley's advice, and going back to secular pursuits; for is not sacrifice the very basis of Christianity? Is not sacrifice the highest law of being? Is not vital Christianity sacrificial in every believer? If this does not apply and is wrong, I shall be glad to be put right, for there are many such cases as the one I have sketched, and it will lighten a burden from many a heart, and remove the cross from many a shoulder, if they can but feel "right" in leaving their small church, and again entering the old paths.

There does seem something missing in our denomination, some such "council," or committee, as I have mentioned; hence Mr. Morley, who is known and beloved through the churches, is "called upon for advice perhaps rather oftener than is convenient." Doubtless our eminent ministers could state the same. Does this not show there is a gap, a missing link? In many places, especially with small churches, young ministers, &c., there are matters that call for judgment, wise counsel, &c., sometimes altogether external to a small church, as differences between pastor and deacons, party feeling, divisions. There are times and seasons when a few may form a separate church with great advantage to the general body. There are others when the few should be warned not to form a separate church, and in which case frequently "Christ is wounded in the house of His friends." The welfare of our future is at stake in many country districts in this matter, for many country pastors can mention cases of wealthy "Independents," who have left the city and settled near, but who visit the chapel a few times, and then go over to the Establishment; or the family is divided—the parents attend, but the grown-up branches are ashamed of the place, and would not be seen in it. There is much to be said about lay pastors. I trust some father in Israel will handle it. I conclude with repeating the words of Mr. Stoughton, as the watchwords of all who wish well to free churches in a free land, viz., "consolidation, affiliation, sustentation," and I wish there was an organised body to give them.

Yours, &c.,

B. R.

THE EDUCATION CONTROVERSY.

To the Editor of the Nonconformist.

DEAR SIR,—No apology is needed, I am sure, for calling attention to two phases of the educational question, which have been comparatively overlooked in recent discussions.

The time, I apprehend, has gone by and passed away for any notice of the controversy between Voluntaries and their opponents. As a matter of argument in respect to what is *per se* desirable, especially on the ground chosen and occupied by Mr. Herbert Spencer in his essay on Over Legislation, the State educationist might still find it difficult to win a victory, though the battle lately fought out in the columns of your able contemporary, the *English Independent*, went sorely against the champion of Voluntaryism. But when Mr.

E. Baines, M.P., acknowledges himself vanquished, and counsels Nonconformists to receive State grants in support of their day-schools, and Mr. Miall strikes his colours and enlists under the banner of a State system of secular education, it would be folly in the rank and file of the army to continue the conflict. The choice lies not between Voluntaryism and State-aided education, for Voluntaries are "over-matched," "outnumbered," "defeated," utterly routed, but between State-aided denominational education, the system now administered, and a national system of secular education, which our Liberal politicians desiderate, and which is apparently destined to become one of the rallying cries of the party of progress.

On the position taken up by Nonconformists grave political and social issues depend. Should the sects support the denominational system, the Liberals will be foiled. It is probable that the Conservatives will stand by State-aided denominationalism. Thereby the Church of England has secured the monopoly of the education of the agricultural poor. In villages with less than a thousand inhabitants, there cannot be two State-supported day-schools. Under such circumstances, the National school secures the Government grant, and with that the clergy and the squire can defy educational competition. Very naturally, Conservative Churchmen cling to the system which places under their control the children of our rural districts. Other motives will not be wanting for the advocacy of denominational as against secular education. The latter system has about it a savour of American democracy, which is quite sufficient to secure for it the intense hatred and most determined opposition of the Derbyites. Our leading Liberals begin to see that only by a really popular education can the common people be so trained as to take an enlightened interest in politics. The narrowing influence of sectarianism is feared by advanced thinkers. They believe, and not without good reason, that to resign the education of eight-tenths of the children of the country to the clergy and their pedagogic subordinates is to abandon the next generation to Conservatism and to employ the resources of the State in preventing the growth of Liberal opinions. And therefore they plead for a secular as against a sectarian day-school education, assured that mental discipline and the knowledge of common things will prepare the youth of the nation to discharge the duties of citizenship in a manly and patriotic manner. Now, it is clear that, in the present state of political parties, the sects are able to turn the balance either way. Should the Methodists and the Congregationalists and the Presbyterians decide in State-aided denominational education, the Church of England and the Conservatives may reckon on an easy victory, will at least hold their own for many years to come. But should they resolve to ally themselves with other Liberals in the effort to obtain a secular system of education, the Anti-Progressionists will, in their turn, be "over-matched," "outnumbered," and "defeated." This seems to me, Mr. Editor, to be the alternative before us; and on our choice the well-being of Nonconformity for the next quarter of a century, I submit, largely depends.

On the supposition that we elect, as Mr. Baines and Mr. Morley recommend, to take Government grants for denominational schools, we shall place ourselves in opposition to one-half of the Liberal party. In addition to this, we shall inevitably run counter to the convictions of the intelligent portion of the working classes, and so find ourselves confronting an adverse public opinion, leagued with Churchmen and Conservatives against the party of progress. Mr. Bright has made no secret of his determination to agitate for a State system of secular education. Mr. John Stuart Mill, as is well known, will throw himself heart and soul into such a movement. Mr. Lowe is prepared for hard work in the same direction and to bring about the same result. No reader of the *Spectator* and the *Examiner* can doubt whether such papers will advocate a sectarian or a national education. In fact, the most trusted leaders among the Liberals, the men of the future, whose principles are destined to shape the policy of the next Liberal Government, are opposed to State-aided denominational education. The result of a Nonconformist "surrender" to the present system of denominational education will be most disappointing to our Liberal leaders and equally damaging to our own interests. Certainly, if we join the Conservatives in the demand for the maintenance and extension of the denominational system, we shall not secure from the Liberal party that consideration for the measures in which we are interested, and that hearty alliance with us in the attempt to embody our anti-State-Church views in actual legislation, by which alone we can hope to obtain ecclesiastical equality and a perfected religious liberty. But if we are wise enough to follow the lead of Dr. Vaughan and Mr. Miall, choosing the National as preferable to the denominational system of education, the bond between the Nonconformist and the other sections of the Liberal party will become firmer than ever, and we shall witness on the part of philosophical Radicals and advanced Liberals an earnest and sincere desire to co-operate with us in effecting objects for which our fathers sacrificed much, and to compass which we are willing to spend and to be spent. This political phase of the education question is not unworthy of consideration.

The value of your space, Mr. Editor, will not permit me to do more than hint at the other phase of the question to which I desire to call attention. In common with many others, I lament the growing scepticism as to religious truth of a large and influential section of our public men. I fear that the intense sectarianism of professedly Christian men is partly responsible for the doubts and disbeliefs of the thoughtful and the cultured. Should Dissenters at this crisis of the educational controversy reject the National for the Denominational, the conviction as to the narrowness and sectarianism of religious men will be greatly strengthened. But should we make it evident that we are capable of sinking our *ism* for the general good by uniting in a great social and patriotic educational enterprise, suspicions would be silenced, and perhaps thousands who now scoff at "the faith" on account of the bigotry of believers, would learn by our "good works" to respect Christianity. Let us prove to the world that, as God does not condition the gift of daily bread by the acceptance of theological opinions, we who call Him our Father can do our part in educating the children of the country in day-schools without making the school a denominational institution.

Forgive me, dear Sir, for writing so long a letter, and believe me to be

Very respectfully yours,
CHAS. WILLIAMS.

Accrington House, Southampton,
October 31, 1867

To the Editor of the Nonconformist.

SIR,—In the year 1851, I ventured to protest through the press against a statement, sent forth to our churches by Mr. Baines and Mr. Morley, that men who gave their "approbation to a system of State education were acting in a flagrant opposition to the principles of the Congregational body." Later still I went to Cheltenham to entreat, with others, that the Board of Education, which was committed to extreme Voluntaryism, should be dissociated from the Congregational Union. A brief space may therefore be permitted me now that the question has entered on a new phase.

The recent "deliverances" at Manchester have not seemed to me "recantations," as some have termed them, but such a submission to the inevitable force of circumstances as might have been expected from gentlemen who are more philanthropists than partisans. I should quite have expected this from such upright and honourable men as Mr. Baines and Mr. Morley. Assuredly when Conservatives avow that they have thrown themselves in a great constitutional change upon the lowest stratum of society, it is natural that men should adjust their opinions to this remarkable proceeding.

I am, however, filled with the deepest anxiety about our action for the future. National education is to be Mr. Disraeli's question for next session. The crisis is grave. For the last twenty years Congregationalists have been all but ignored in Governmental legislation on this subject. The loss and damage have been very great. Most intensely is it to be desired that our influence from this time should be united and effective. There are two aspects of the question about which I beg to ask for the fullest deliberation.

1. It seems to me perfect fatuity to expect this country to adopt a purely secular system. Colonel Wilson Patten is in the *Times* reported to have said, "This country will never countenance a system of education unconnected with religion." This probably expresses the conviction of eight Englishmen out of ten who have reflected on the subject. The very "force of circumstances," therefore, of which I have spoken, makes it imperative that we should consider our ground.

We are, I hope, thus far agreed—that it is the duty of a country to see that it does not entrust enormous political power to the hands of the uneducated, and that society sins against itself when it makes no provision to save a generation from the thousand dangers of vicious ignorance. The question, then, is thus narrowed—Can that be an education which does not aim to make a people wise and good, which does not teach the highest standard of morality, and which does not seek to awaken a "conscience towards God"? I have frequently been told by the most competent teachers that the simple reading of the Bible in public schools has conveyed a very marked sense of a supernatural world, and of a supreme authority. There is often an apparent carelessness during the reading of the Scriptures on the part of a child. We can, however, no more judge of the effect on children by their manner of reading, than of the effect of oral teaching by their manner of listening.

No doubt there are middle-class schools where the Scriptures are not read. We know what was the opinion of Dr. Arnold on this kind of training; and it is one thing to speak of children who do not hear the Bible at school, but hear it at home and in church, and another to speak of children who are never led by their parents to God's house, and who never see the Bible opened at home. Some of us would tremble at the thought of a people in whose education the Bible had been entirely left out, and whose consciences had been left unfurnished with a true standard of morals.

Moreover, the two growing forces that threaten the future of England and Europe are, on the one hand, a spirit of lawlessness which, throwing off all authority, tends to revolution and anarchy; and on the other, a cold and spurious philosophy which bases a scheme of life and standard of duty on the study of inexorable law. At such a time it would appear an act of national suicide to frame a scheme of education for the poor which purposely excluded all reference to Divine law and to Divine goodness.

In the bill of the Honourable H. Austin Bruce, provision is made, as I think I remember his telling me, for a book of lessons from the Scriptures. This would meet the necessity, and even here a "conscience clause" might be admissible. But I must not unduly extend this letter by saying all that ought to be said upon this aspect of the question. What I plead for is that we should not commit ourselves to the secular side, and so run a second danger of being placed in an ignored minority.

2. I can find no words to express my deep solicitude that we should not countenance the present denominational schools. Huge has been the mistake in England of associating the education of the people with the sects. The evils are very great. To say nothing of the unnecessary number of the schools in small towns, and the waste of public money, it is scarcely possible to avoid Church of England teaching, or Methodist teaching, or Roman Catholic teaching, or Independent teaching, in these denominational schools. Such teaching ought to have no place whatever in a national system. Moreover, the prejudice of working men is far greater towards sectarianism than towards Christianity. It is a serious mistake to ask a man belonging to no sect to send his child to a sectarian school. Some of our best statesmen see this objection very strongly. Nothing will, I hope, separate the Congregationalists from standing by their side in working out a satisfactory method.

It is much to be regretted that we did not adopt at an earlier period the British School system. This does meet the necessity, and unquestionably provides some of the very best schools in the land. Had our action been different, we might have made these the principal schools in the land. Earl Russell has earned the gratitude of Independents for his intelligent and steadfast adherence throughout his public life to his system.

3. It is most desirable that at this crisis no individual utterances should be held to represent the denomination. Our Congregationalism is exposed to a disadvantage. A statesman learns the views of Methodists and Presbyterians from their General Assemblies and Conferences. Until, therefore, the Congregational Union has taken action on this disputed subject, it is due alike to all that individuals should carefully guard their expressed opinions from anything like a representative character.

I would like to add a plea that we may learn henceforth not to be swayed by merely traditional convictions. When I went to Leeds in 1850 I found that three of the greatest and best of men—Dr. Winter Hamilton, Mr. Ely, and Mr. Scales—had placed this principle of perfect educational voluntaryism on a level with beliefs in some of the most vital doctrines of Christianity. It became a very serious matter, therefore, to risk the loss of friendships and the charge of faithlessness by questioning the soundness of this traditional opinion. After the lapse of sixteen years, the remembrance even now of the bitter suffering I passed through is fraught with the keenest anguish. Not one among my affectionate and generous people held with me. Some of them repudiated my action in the public papers. An eminent London minister charged me with the "abandonment of great principles," with removing "the ancient landmarks," and with assuming an "unprincipled position." After some ministerial sacrifices for my denomination, it was a severe wound to be charged with being unprincipled and recreant: and I make the reference merely to enforce the moral—Let us learn to bear with courteous consideration the opinions held on subjects where difference is lawful. The theory of Congregationalism is a generous toleration. We are, I think, approximating to our ideal, and the close of this educational controversy among us may strengthen the conviction that freedom of opinion best subserves the "common interests of religion and of our country."

I am, Sir, yours obediently,
WILLIAM GUEST.

Canonbury, Nov. 4, 1867.

To the Editor of the Nonconformist.

DEAR SIR,—As Nonconformists must now, and without much delay, decide what course they will take in reference to national education, it is of vital importance, as there are two plans and two parties among them, that they should well weigh the arguments advanced on either side. Would it be wise, even if it be right, to accept the Privy Council grants if they should be modified in the way suggested by Mr. Baines? To answer this question, it may be serviceable to turn back to some of the objections urged against the present system when the scheme for extending it was propounded in 1847. The following is an extract from the manifesto then issued by the central committee for opposing the Government bill:—

THE MEASURE SUBSIDIARY TO THE ESTABLISHED CHURCH.

16. Both the principle and the details of the measure, and the circumstances attending its production, show it to be intended to favour the Established Church.

19. The parochial clergy have an authority co-ordinate with that of the inspectors, the yearly certificates of the one class being as necessary as the favourable reports of the other, to pupil-teachers, stipendiary monitors, &c.,

&c. No favour whatever can descend but through the intervention of the clergy.

20. In the Church of England schools, which are under the authority of the parochial clergymen, the religious teaching is to be at once definite and compulsory: and, since no scholar can become a pupil-teacher or a stipendiary monitor without being, in the first place, well versed in the Church Catechism, nor remain one unless the clergy distinctly certify that he "has been attentive to his religious duties,"—it follows, independently of the existing practice in such schools, that the Church Catechism and attendance at church and at the Church Sunday-school, will be compulsory on those who wish to reap the proposed benefits.

21. When we consider the character of the proposed religious teaching, the order of persons appointed as inspectors, their extensive powers, and their complete subjection to the heads of the Church; the high authority conferred upon the parochial clergy, the immense amount of money and influence placed at their disposal, with a power at almost any moment to diminish or withdraw their patronage (for the clergyman may at any time withhold his testimonial, and thereby blast the fortunes of a youth for ever, without any one having the power to ask him for a reason), and add to all this, that the Church is permitted in every material point to prescribe her own terms,—the measure cannot be viewed in any other light than as a subsidiary Church Establishment. To these considerations might be added many more, such as:—

(1.) The scheme has been justly characterised as "a system of spiritual despotism, unclogged by a single condition in favour of religious freedom and totally exempt from legal responsibility."

(2.) It absurdly proposes to give Government clerkships and exciseships for the learning of the Liturgy and the Church Catechism.

(3.) It may be reasonably expected, that, beginning with insisting upon annual certificates that apprentices and monitors are drilled in the Catechism and the Liturgy, it will ultimately require, according to the practice of the Normal College at Stanley-grove, that the Thirty-nine Articles shall be learned by heart.

(4.) The scheme will gradually give the clergy a new and vast power, not only over Dissenters, but over the laity of the Church of England.

(5.) It will produce a perpetual succession of theologically bred schoolmasters, large numbers of whom, it is probable, will obtain holy orders; thus unnaturally increasing a State-paid clergy, already a grievous encumbrance on the nation.

(6.) Beneath a thin, though an elaborate veil, it more than half reveals a skilfully-devised machinery for the recovery of Church power over the popular mind.

THE MEASURE AS IT AFFECTS DISSENTERS.

22. It aggravates the public burdens of Dissenters, imposes on them new disabilities, places them under inequitable disadvantages, and aims insidiously at the destruction of their educational institutions by increasing, at their expense, the attractiveness of Church of England schools, and by rendering attendance on their own Sunday-schools an act which, in many instances, will entail practically penal consequences.

23. They will have to pay a new tax (as it will virtually be), in addition to tithes, Church-rates, Easter-offerings, and other ecclesiastical imposts, in support of a system of religious teaching at variance with their own convictions, and under the exclusive direction and control of the Established Church.

24. By offering numerous advantages on the sole condition of constant conformity to the doctrinal symbols and the rites of the Established Church, it creates new disabilities more grievous in their pressure and more extensive in their application than those removed by the repeal of the Test and Corporation Acts.

25. It tends to the disadvantage of all Dissenting schools, and all scholars, schoolmasters, committees, and subscribers connected with them, by compelling Dissenters, as tax-payers, to pay towards the support of Church of England schools without receiving an equivalent for their own; by conferring on the pupils and masters of Church of England schools advantages denied to the pupils and masters of Dissenting schools; and by constraining the committees and subscribers of Dissenting schools either to make inordinate efforts otherwise uncalled for, or to compete with rival schools under grievous disadvantages.

26. It offers so many inducements to the poor to send their children to schools under Church-and-State patronage, that, in many parts of the country, the Sunday-schools, and even the congregations of Dissenters, will, in process of time, almost inevitably be dissolved and disappear.

THE MEASURE HOSTILE TO CIVIL FREEDOM.

27. It is hostile to civil freedom in various ways:

(1.) In committing the education of the people to teachers dependent in a great measure upon the Established clergy and the Executive.

(2.) In placing schools, as well as schoolmasters, pupil-teachers, and stipendiary monitors, under the virtual control of the Established clergy and of inspectors nominated by the Executive and approved by the heads of the Established Church, and no way responsible to Parliament.

(3.) In thus spreading over the face of the country a large army of Government and ecclesiastical functionaries ready to do the bidding of those on whom they are dependent, and in encouraging to a wide extent a disposition among the people to expect sustenance from the State.

(4.) In extending the duties of the inspectors, heretofore confined to places, over the conduct of persons, hundreds of thousands of whom will, more or less completely, be at their mercy as to their prospects in life.

(5.) In destroying the freedom of education, which is the firmest basis and surest safeguard of civil freedom.

(6.) In adopting a plan of procedure which, on the Continent, has been found one of the most efficient instruments of tyranny and despotism.

(7.) Finally, in appropriating taxes paid by all classes of the people, without distinction of creed or worship, to the maintenance of schools and schoolmasters of one particular creed and worship.

Some few of these objections will not now hold, and others, as looked at after many years' experience, seem to be greatly exaggerated; but can it be denied that the Privy Council system upholds out of Parliamentary grants what is above spoken of as "a subsidiary Church Establishment"? Here then is, in my view, a tremendous stumbling-block to the acceptance of the present system by Nonconformists, even though the money they might themselves receive were not to be clogged with conditions that would violate their conscience. Let any candid Dissenter carefully examine the above objections, eliminating such as do not now apply, and ask himself if, for the sake of obtaining a small share in these grants—grants which notoriously do more to promote Church objects and clerical ascendancy, especially in the rural districts, than to further popular education—he can consistently consent to countenance such a system? It seems to me impossible; and that eventually Mr. Baines, and those who have been inclined to support the views he has lately put forward, must eventually be driven to remain as they are, or to acquiesce in an entirely new scheme of national education based on local rates.

Yours, &c.,
A CONGREGATIONALIST.

London, Nov. 2, 1867.

THE BRADFORD ELECTION.

To the Editor of the Nonconformist.

SIR,—Those of us who have been fighting for Mr. Miall at the late election cannot but appreciate and acknowledge the kind sympathy and support we have received from friends in all parts of the kingdom. We have been defeated, it is true, but we are not discouraged, for we know that our present defeat must end in ultimate victory. The principles of which Mr. Miall is the great apostle are founded upon righteousness, justice, and truth.

For centuries this England of ours has been governed by sectarian and class legislation. In proof of this, I would refer your readers to "Questions for a Reformed Parliament," published by Macmillan and Co., and the lectures and writings of Mr. Goldwin Smith.

The laws have been made for the rich, and not for the poor, for the landed interests, and not for the commercial. It is high time that this was entirely altered—that the laws were made for the rich and poor alike, and that religion was left to be supported by those who believe in it, without any political crutches, according to the will of the great Founder of Christianity, who said, "My kingdom is not of this world."

It is not unnatural to suppose that those who have long been the privileged class, who have monopolised for themselves the wealth left by our ancestors for the benefit of the whole country, should strongly oppose us, and heap torrents of abuse upon those who speak on behalf of the rights of the people of England.

But this should not dismay us, but only make us more determined that we will never pause, that we will never rest till every rag of religious intolerance, and every thread of class legislation, is swept from the glorious flag of old England.

We in Bradford are determined to work with more energy than we have done in behalf of perfect religious equality, and by lectures and discussions, and every means in our power, to inculcate the principles which we believe to be true in the sight of God and man, and we hope that our example will be followed by others like-minded in every town, district, and village throughout the kingdom.

I am, Sir, yours sincerely,
A FREE-CHURCHMAN.

Bradford, November 2, 1867.

THE CIRCULATION OF THE *NONCONFORMIST*.

We have been requested to insert the following letter:—

To the Editor of the Nonconformist.

Dear Sir,—Will you allow me to address your readers on a subject in which, if I mistake not, they will at once feel they have a deep interest? I refer to an increased circulation of the *Nonconformist*. In doing so I shall endeavour to forget your personality, and shall, if permitted, offer any remarks as freely as though not made in your columns.

We are approaching the close of a year which will be memorable for the great apparent advance made in the recognition of the political principles so ably and consistently advocated in this journal. It is not necessary here to discuss the sincerity of those who have been chiefly instrumental in effecting the great changes in the representative system made in the past session. It is sufficient to note that they have been made, and that others of perhaps equal importance in the same field of action are impending. It cannot be affirmed that movement in matters ecclesiastical, as expressed in legislation, has kept pace with that in things political. Even so long-standing and acknowledged a grievance as Church-rates must apparently await the action of a new Parliament. Yet, that a greater revolution in opinion on these topics is taking place, and a more urgent desire to forecast the future, than either preceded or has followed the recent "leap in the dark," I have no doubt. The vital question for all time of the proper relations of the Church and the State is no longer confined in its discussion to religious circles. It has forced itself upon the notice of politicians, not merely those of the hand-to-mouth sort, dealing with the topics of the day in harmony with party exigencies, and anxiously calculating from time to time the electoral and Parliamentary influence of the Liberation Society, but of those also with whom politics is a study, and whose reflections, finding expression in our high-class journals and magazines, permeate the whole mind of the country, and eventually determine the course of legislation.

That this advanced position of the State-Church question is due mainly to the editor of the *Nonconformist*, does not need proof to those familiar with the history of the movement. A quarter of a century has passed since its initiation by him; and those who have been privileged to witness the rare union of energy and enthusiasm, patient toil, perseverance, and self-sacrifice, combined with intellectual gifts of the highest order, devoted throughout that period to this object, have no hesitation in acknowledging how much a great enterprise, in which thousands have taken part, is indebted to the qualities and labours of one man. What has chiefly to be remarked here is, however, that the instrument through which this work has been done is the *Nonconformist* newspaper, and hence the propriety, as I trust it will be seen, of my appeal to its readers to enlarge its circulation. I know not what may be the circulation of the *Nonconformist*, but I feel assured that if it were doubled its influence for good would be more than proportionally increased, and its editor greatly encouraged. Cheering as is the progress already made, we are, it must be confessed, far from the accomplishment of our great work. To this, neither great demonstrations, nor the sudden conversion of a political party, are likely to contribute. One element of success, however, of great moment yet often wanting to the most deserving enterprises, this movement possesses,—a leader, one who has secured both the confidence of his party and the respect of his opponents. Most cheering has it been to see in connection with the recent contest at Bradford, the representative character of Mr. Miall so widely recognised, and his personal worth cordially acknowledged by opponents equally as by friends. The vantage-ground thus shown to be in our possession, should be at once made available for further advance, and our leader strengthened so far as in our power, by all the support we can give to him; and I cannot doubt that an increase of his influence to be exerted on and through a widely extended circle of readers, would be to him a gratifying recognition of his past work, and to the cause itself the most valuable aid that could be rendered.

Allow me, then, earnestly to invite each of your readers to obtain at least an additional subscriber before the year closes. Very little exertion would be needed, though the aggregate result would be great. The price of the paper might to some appear an obstacle, but by two or more friends combining in such cases to take a single copy, this difficulty vanishes. Having thus taken leave to broach this subject, I hope you will allow others to expand it through your columns. There are many other grounds on which the importance of strengthening such a paper as the *Nonconformist* may be urged—one especially, its thorough independence. This, or others, may be of greater weight with some of your readers than that I have brought forward.

Be this as it may, I trust your friends may be induced to take in hand a labour of love which would cheer your spirits and show that you have inspired others with your own disinterested zeal.

Yours faithfully,
PHILIP CRELLIN, Jun.

London, November 4, 1867.

THE LATE BRADFORD ELECTION.

The general committee of Mr. Miall have resolved, at an early period, probably on Friday, the 15th inst., to entertain that gentleman at a banquet, and afterwards to hold a demonstration of his friends in St. George's Hall, at Bradford. The chief guests will dine at the Victoria Hotel, and followers in the rank and file will dine at the same hour in the different wards in the borough. Those who have dined will afterwards adjourn to St. George's Hall, where an aggregate meeting will be held. Invitations are to be given to a large number of M.P.'s, including Lord Houghton, Mr. Bright, Mr. Baines, Mr. Stansfeld, Mr. T. B. Potter, &c.

The friends and supporters of Mr. Thompson intend to celebrate his return as member for Bradford by a banquet, which is to be held in St. George's Hall, on Tuesday evening next, the 12th November.

The municipal elections took place at Bradford on Friday. In the north ward there was a vigorous contest. Mr. Samuel Storey, who seconded Mr. Thompson, M.P., at the recent nomination, was opposed and unseated, on the ground, as avowed by working men in the ward meeting where his name was again proposed but rejected, that he had, as a prominent supporter of Mr. Thompson, used personalities to asperse the candidate opposed to him. This contest was close and severe. At the close of poll a large crowd collected around the polling-booth, and Mr. Storey was received with derisive shouts and hooting, and cries of "Where's Thompson's seconder now?" followed by clapping of hands by Mr. Storey's friends. As soon as the result was known, a coloured fire-ballon was sent up, inscribed "St—ry and C—ke off to Guiseley."

The *Bradford Observer* says:—"Last week, we gave a number of extracts from the press regretting the defeat of Mr. Miall. We now have the pleasure of appending one on the other

side of the question. It is from the *Norwich Argus*, and reads as follows:—'One of the greatest political humbugs of the age—Mr. E. Miall—was, we are happy to say, defeated at the Bradford election on Tuesday last, Mr. Thompson being chosen to represent the constituency. For twenty years this rabid Dissenter, Mr. Miall, has been trying to lug down the Church and set up the tub in its place. The man is perfectly mad upon the English and Irish Church question, and goes the entire animal with those ruthless Radicals with which England is cursed. The *Norfolk News* told us how well he was getting on last week, and the great probability there was of a Dissenter taking a seat in the House, and making green Erin rejoice again by the amount of wisdom he would bring to bear upon her wrongs. However, the Bradford voters, not agreeing with the *Norfolk News*, have voted his oppenent in and kicked Mr. Miall out. A Quaker, named Leah, after giving his vote for Mr. Miall, dropped down dead. There cannot be the slightest doubt, if the gentleman with the broad brim had recorded his support in favour of Thompson, he would have been "alive and kicking" at this moment.'"

MR. DISRAELI AT EDINBURGH.

On Wednesday the Chancellor of the Exchequer was made a citizen of Edinburgh and a Doctor of Laws, and was addressed by the working men. In his speeches acknowledging the civic and academical honours conferred upon him he said but little of a political nature, but the address of the working men gave him a text on which he expatiated at some length. After sundry introductory observations, in which he said how he had been recommended not to come to Edinburgh, but was very glad that he had not taken the advice, Mr. Disraeli modestly disclaimed the authorship of the Reform Bill. He said:—

It is not to my individual exertions that you are indebted for the passing of the Reform Act; it was supported by colleagues who entirely agreed with me. I served under a Prime Minister who is the leading spirit of his Cabinet, between whom and myself there is perfect and entire sympathy, and who resolved upon this question from the first that nothing should deter us, if possible, from bringing to a happy conclusion the settlement of a question upon which depended the greatness of the empire and the happiness of her Majesty's subjects. But, gentlemen, you are also indebted, not merely to the Ministry, but you are indebted to the high feeling of the existing House of Commons, to the party with which I am connected, who upon that occasion evinced a devotion and an energy scarcely to be equalled in the history of the Constitution of our country. They gave no churlish support, they gave no limited devotion to their leaders, but, impelled by the conviction that the settlement of this question was one of vital necessity, they determined that it should be settled in a manner which should produce concord among all classes of her Majesty's subjects. Gentlemen, you have given me credit individually for the possession and exercise of some happy arts in the carrying of that measure. If I have shown patience, it became my position; if I have listened to the suggestions of my opponents with deference, I only fulfilled the duty of a British Minister; but, believe me, I am not entitled to those compliments which I sometimes receive upon my marvellous dexterity and patience.

Then the right hon. gentleman explained the arts by which he had achieved his success.

All the black devices which I applied were simply these—upon every question I took my own party into confidence, and when I had to appeal to an independent Opposition, I remembered at all times that they were men of sense and gentlemen. It was by these two means, and these only, that I succeeded at last, as the organ of a unanimous Government, in carrying a measure which I believe will add stability and strength to the entire community.

Mr. Disraeli claimed for the Tory party that they had always supported the interests of the working classes, and referred with pleasure to a reminiscence of his Young England days.

Only yesterday evening (he said) when I dined with a large body of your fellow-citizens, not less in number probably than those I now address, I had the pleasure of meeting a gentleman who is my colleague, but who was present there as a proprietor and dweller in Scotland—not only my colleague, but my dearest friend, Lord John Manners. He there recalled to my recollection that a quarter of a century ago and more, when probably neither of us thought that we should ever be the advisers of the Crown, we were working together for the very objects that are dearest to the majority of those whom I am now addressing, many of which, mainly by his influence, much more even than by my own, have been called into active legislation, and all of which in their effects are now universally acknowledged to have elevated and improved the condition of the great mass of the population.

The right hon. gentleman, in referring to the several topics of the address which had been presented, thus spoke of the Irish Church:—

The question of the Irish Church, to which you have referred, already engages, no doubt, the attention of the public mind. I should think you cannot forget that even at this moment there is a commission just appointed to inquire into the condition of the Establishment, and I should think such practical men as those I am now addressing would look upon a Minister with little confidence who left London having sanctioned a commission to inquire into the Irish Church, and then came to Edinburgh to inform those whom he is addressing as to the policy her Majesty's Government intend to pursue.

The latter part of the speech mainly consisted of discursive observations on education, and in the course of his remarks Mr. Disraeli again expressed the opinion that the British people are not uneducated.

When I hear (he said) that the British people are not educated, that they are incapable of exercising what is very natural to a Briton, whether he possessed it before or now—namely, the exercise of the suffrage—I say we forget in this country that there is a source of education perpetually going on, secular education of the highest class, which affords a future mine for the performance of public and political duties, and that is the influence, thank God! of a free press. When the education of a people is brought forward, and the statistics of continental nations are adduced to prove the advantageous position those countries hold, and the comparatively disadvantageous position occupied by the people of the United Kingdom, I always recollect that those philosophers and statisticians forget in their views the influence of the great educating power which I have referred to, and I remember with pride and consolation that England, and England alone, is the country in which a free press practically and really exists.

Mr. Lowe divided with the Chancellor of the Exchequer the attention of the Edinburgh people on Wednesday, he also being made an LL.D. In thanking the University for the honour, he said:—

I think the Scotch universities, and the University of Edinburgh as much as any, are models in many respects which we should do well to imitate in England. I have been engaged, and am still, with some friends in an attempt to make the Universities of Oxford and Cambridge, for instance, what the Scotch universities already are—not places of instruction for a particular, and that a wealthy class, but institutions that strike deep their roots into the national life, and extend their power and utility from the highest class in the country down to the lowest. I consider that of all the honours that have been reaped by the Scotch universities, nothing is so ennobling as this, that while they offer an admirable education to the children of the rich, they offer an education equally suitable and equally admirable to the children of the poor; that they enable persons who might appear by the narrowness of their circumstances to be excluded from giving full scope to their talents to obtain a education which would fit them for any position of life; that they are the nurseries from which are sent out those hardy and intelligent men whose mission it seems to be to take the lead in all colonial enterprise, and to lay the foundation of future empires in every part of the world. Gentlemen, I will make this remark from the observations I have made often, as an old colonist, that nobody succeeds in the colonies like a Scotchman, and no Scotchman like one who has been educated at one of your universities.

Something must be taken off the value of the address which was presented to Mr. Disraeli on Wednesday, in the name of the working men of Edinburgh. The *Scotsman* states that the United Council of the Trade Delegates for Edinburgh and Leith met on Tuesday night, when a motion was made, and unanimously adopted, to the effect that the Council disclaim all connection with the so-called working men's movement for presenting an address to the Chancellor of the Exchequer.

THE FENIAN TRIALS.

The trial of the Fenian prisoners, concerned in the attack on the prison van, the murder of Serjeant Brett, and the release of Kelly and Deasy, was resumed before the Special Commission at Manchester on Wednesday, and has not yet concluded. Mr. Justice Mellor and Mr. Justice Blackburn were the presiding judges. The case first proceeded with was the charge against the five chief actors in the outrage—William O'Meara Allen, Michael Larkin, William Gould, Thos. M'Guire, and Edward Shore—against whom the Grand Jury returned a bill for wilful murder. The case for the prosecution ended on Thursday, and the defence was then entered upon. On Friday Mr. Digby Seymour, in a speech which occupied three hours and a half, addressed the court on behalf of some of the prisoners, and Mr. Serjeant O'Brien on behalf of the others. Mr. Justice Blackburn summed up, commenting upon the evidence as it affected the different prisoners. The jury, after an absence of upwards of an hour, found all the prisoners guilty of murder.

On Mr. Justice Blackburn asking them what they had to say against the sentence of death being passed upon them, each prisoner delivered an harangue obviously intended to excite sympathy in the court and in the country.

Allen said: There is no man in this court regrets the death of Sergeant Brett more than I do. I positively say, in the presence of the Almighty and Everlasting Judge, that I am as innocent as any man in this court. I don't say this for the sake of mercy. I want no mercy. I will have no mercy. I will die where many thousands have died for the sake of their beloved land. In the defence of that land I will die proudly and defiantly. We are asked why sentence of death should not be passed upon us. On the evidence of prostitutes, on the evidence of fellows out of work, and convicted felons, an Irishman is sentenced to be hung, when an English vagabond would get off. I say positively and defiantly, in this court this night, that justice has not been done me in regard to what I have done in defence of my country. I am fearless of the punishment that can be inflicted upon me. I return to Mr. Seymour and to Mr. Jones my sincere thanks for their able defence, and also to Mr. Roberts the same. My name is Philip Allen. I was reared in Brandon, in the county of Cork. I am proud of my country, and proud of my place. My lords, I have done.

Larkin also declared his innocence, and said nobody regretted Sergeant Brett's death so much as he did. It was occasioned, he said, by an accident, and the man who was responsible for that accident was not present.

Gould, in protesting his innocence, said he was a citizen of the United States, and if Charles Francis Adams had done his duty towards him, as he was paid for doing, he would not be in that dock. He wrote to Mr. Adams, but Mr. Adams did not come to see if he could find funds to disprove the charge, which he possibly could, if he had taken the trouble of sending or coming to see what he could do. He hoped the American people would notice that part of the business.

Maguire and Shore also made speeches, the latter a particularly long one. As an American citizen, Shore said he had, of course, expected to receive the protection of the ambassador of his own Government. The unfortunate divisions of his countrymen at home and in America had paralysed all action, and, of course, he had only to submit to fate. He had nothing to retract or regret, and all he could say was, God save Ireland! The other prisoners in chorus, and very loudly exclaimed, "God save Ireland!"

Mr. Justice Mellor, in sentencing the prisoners, said:—

You have been severally convicted, after a full, patient, and impartial investigation, of the crime of wilful murder. No person who has witnessed these proceedings can doubt the propriety of that verdict upon the evidence that has been given before the jury. Your crime was attended by circumstances of peculiar audacity. In the daytime, in the immediate vicinity of this populous city, you succeeded in rescuing prisoners from the custody of the law. This is a crime which strikes at the very foundations of civil society; and were it possible that it could be committed without bringing down condign punishment upon its perpetrators, it would deprive the subjects of the realm of all sense of security for their lives and property, and would completely throw us back into a reign of terror and violence. The unfortunate man, Charles Brett, whom you killed, was not an ordinary citizen; he was a policeman charged with the custody of persons who were committed upon serious offences against the law, and you made him the victim of your violence, because, in the courageous execution of his duty, he would not yield to your unlawful threats. I quite believe that none of you entertained any actual malice against the individual Charles Brett; and I doubt not that you would have much preferred that he should have yielded the keys, and suffered you to rescue the prisoners whose rescue you had conspired to effect. While I say this, I am not the less perfectly convinced that all of you had resolved, at any risk and by any amount of dangerous violence and outrage, to accomplish your object, and that, in fact, Charles Brett was murdered because it was essential to the completion of your common design that he should be. So far as the interests of the community are concerned, there is no offence which can be committed of a graver nature, or which demands at the hands of justice more exemplary punishment. There is but one sentence which the law assigns to the offence. It is not my sentence, but it is the sentence of the law. I have not the power to modify it, nor to discriminate between the various perpetrators of the offence. I should be deluding you into a false security if I was to hold out to any of you any expectation that your lives may be spared, or that you can derive any advantage from the points of law which were urged by your counsel. I beseech you therefore most earnestly to apply yourselves with all diligence to make your peace with God. Repair, I entreat you, in penitence and prayer, to the cross of Christ, from which no penitent sinner was ever spurned away. I have now only to perform the solemn duty which devolves upon me, to pass upon you the sentence of the law. That sentence is that you, and each of you, be taken hence to the place whence you came, and thence to a place of execution, and that you be there hanged by the neck until you shall be dead, and that your bodies be afterwards buried within the precincts of the prison wherein you were last confined after your respective convictions; and may God, in His infinite mercy, have mercy upon you!

The prisoners shook hands warmly with their counsel and solicitors, and Larkin on leaving the dock, cried, "God be with ye, Irishmen and Irishwomen!"

On Saturday six more of the men who are charged with murder, on account of the shooting of the policeman Brett, were put up for trial. The judges proposed to have two courts sitting, so that two sets of prisoners could be tried at the same time. Against this, however, Mr. Seymour and the other counsel for the prisoners objected strongly, and eventually it was not persisted in on that day. The trials were resumed on Monday. The evidence related almost exclusively to the identity of the prisoners, the main facts being such as the public are familiar with already. The only exception was in the case of a witness named John Beck, a railway-clerk, who swore to the prisoner William Martin, and it turned out that he meant another prisoner (John Martin), who is yet to be tried. When the two Martins were placed together, the witness had to unsay all he had previously sworn. The incident caused quite a sensation in court. At the close of the examination of the witnesses for the prosecution, Mr. D. Seymour, Q.C., addressed the court on behalf of Martin, Nugent, and Coffey, and the case was adjourned.

Simultaneously there has been a special commission sitting in Dublin for the trial of Fenian prisoners, Chief Baron Pigott presiding. The proceedings commenced on Wednesday by the arraignment of Captain John Warren, who, as a naturalised American, and therefore a foreigner, claimed a mixed jury. Having been born under allegiance to the Queen, the judge ruled that "he remained so for ever," and that the naturalisation papers, in which he renounced that allegiance, were of no value. Upon this the prisoner directed his counsel to withdraw from the case, and said his Government, that of the United States, had, by this decision of the court, become the principal in the matter. The judge appeared to be in no way discomposed by the prospect of future international complications, and ordered the trial to proceed. The trial was resumed on Thursday. An approver and other witnesses deposed that the

prisoner was on board the Fenian vessel laden with arms, which landed at Sligo, and afterwards at Dungarvan, where he and others were arrested.

The prisoner wished to examine a man named Nagle, who is also indicted as of the Dungarvan party, and the Attorney-General consented, but Warren then declined, intimating his confidence that the jury could not believe Corydon in anything. The approver Buckley was recalled at the prisoner's desire, and it was elicited that a raft was prepared on board the brigantine, to which the party intended to betake themselves in case they were pursued, then blowing up the vessel. The evidence having been concluded, the Solicitor-General (Harrison) addressed the jury, contending for the completeness of the identification of Warren as one of those who landed from the Fenian cruiser, and the trustworthiness of the pilot Gallagher's testimony. The chief Baron then, in the most painstaking manner, analysed the evidence, touching upon all the points the prisoner had suggested, and presenting them to the jury for their consideration. The jury after half an hour's deliberation returned to court with a verdict of "Guilty" on both counts of indictment.

Two policemen—Sergeant Kelly and Constable Kenna—who were on duty on Wellington Quay and Eustace-street, Dublin, were on Wednesday shot through the heart. They were found stretched on the pavement mortally wounded. A reward of 1,000*l.* has been offered by Government. Constable Kenna stated in his dying information that he was standing at the corner of Parliament-street and Essex-quay when he observed a man standing at the Quay-wall at the opposite side of the street, with a bundle in his hand. Suspecting it to contain stolen property, he watched the man, who crossed the quay, and was going towards Carlisle-bridge. The constable followed, and called upon him to stop. He refused, and as the constable advanced, he turned and shot him in the stomach. Sergeant Kelly, hearing the shot, hastened in the direction, and in Eustace-street he met the same man, who, without saying a word, shot him, and then went down Temple-bar. On Monday both the policemen survived, but it was not expected that Kenna would live. There have been some arrests on suspicion, but the assassins have not yet been identified. Several have been remanded—amongst them, McHale, an American .On his person were found a six-chamber revolver, fully loaded, a breechloading pistol, sixteen rounds of ammunition, and a quantity of detonating caps. He is said to answer a description given by two females, who state that they saw the man who fired the shots.

On Monday, General Fariola was tried, and pleaded "Guilty." William Halpin was next arraigned, but said he was not ready for his trial, and was allowed until the next day to prepare an affidavit. The case of Nagle will be sent to Sligo to be tried.

Sir Alfred Horsford has received orders to proceed to Liverpool and take command of the troops stationed there, consisting of a battery of artillery, a squadron of cavalry, and a battalion of infantry.

It is stated in some of the Irish papers that "Colonel" Kelly, who was so daringly rescued by his co-conspirators at Manchester, is now in France, and intends to sail for America.

Court, Official, and Personal News.

Her Majesty arrived at Buckingham Palace on Saturday evening, having left Balmoral for the season on the previous night about eight o'clock. The only stoppage worthy of notice on the journey was at Lancaster, where her Majesty partook of breakfast, and where the Corporation presented an address to the Sovereign. Before her departure from Balmoral on Friday night, the Queen witnessed a torchlight procession of Highlanders, being the old Highland custom of celebrating Halloween.

The Prince and Princess of Wales leave town next week for Windsor Castle, to stay with her Majesty and the Royal Family till over the Prince's birthday. The Prince and Princess are expected to leave about the 13th inst. for Sandringham.

The Chancellor of the Exchequer and Mrs. Disraeli have returned to Grosvenor-gate from Edinburgh.

Baron Beust arrived in London on Friday night from Paris. He has been staying at the Austrian Embassy, and returned on Saturday to Paris, whence he will proceed to Vienna with the Emperor Francis Joseph.

Madame Lind-Goldschmidt has been on a visit at Somerleyton Hall, the seat of Sir F. Crossley, Bart., M.P.

Mr. Thomas Hughes, M.P., has withdrawn from the Reform League.

Mr. Anthony Trollope has retired from the Post Office, and his friends and colleagues have commemorated that event by a dinner given to him last Thursday at the Albion, at which nearly one hundred persons were present.

It is understood that a communication has been received from Sir William Mansfield, intimating that he does not feel called upon to resign the command-in-chief in India, notwithstanding the publication of the censure passed on him in reference to the Jervis case.

A supplement to the *Gazette* published on Monday night contains a proclamation proroguing Parliament to the 19th inst., then to meet for the despatch of business.

It is stated that a meeting of the Liberal party is to be arranged prior to the assembling of Parliament.

The Chancellorship of the University of Dublin, vacant by the death of the Earl of Rosse, is (it is said) likely to be offered to Lord Cairns.

The new Lord Mayor was presented to the Lord Chancellor on Saturday morning. The Recorder delivered the complimentary speech which is usual on such occasions.

Miscellaneous News.

SURREY CHAPEL POPULAR LECTURES.—A crowded audience gathered on Monday evening to inaugurate the eighth series of popular lectures at Surrey Chapel. The Rev. V. J. Charlesworth occupied the chair, and introduced the Rev. G. M. Murphy as the lecturer. Mr. Murphy gave a *résumé* of previous lecture seasons, and then an interesting account of Paris and its people, which was frequently applauded. The lecture concluded in the usual way.

EDUCATION BY LOCAL RATES.—The subject of local rating for educational purposes has been recently discussed more than once by the Birmingham Town Council. On Tuesday week, at a special meeting of that body, the debate was renewed, and after a long discussion a resolution was adopted, declaring the opinion that there should be established and maintained in England and Wales a national and compulsory system of education.

THE SUNDAY-CLOSING BILL.—Mr. J. A. Smith, M.P. for Chichester, attended a meeting on Thursday, in Christ Church schoolroom, Carter-street, Greenheys, for the purpose of explaining the provisions of the amended bill which he is about to introduce into Parliament early next session, relative to the sale of drink on Sunday. The Rev. Dr. Garrett presided. Mr. Smith said he would make it absolutely illegal for any public-house in England and Wales to be open for the purpose of enabling people to drink on the premises. But he would allow them to be open two hours in the middle of the day, and two hours in the evening, in order that people might purchase beer over the counter to be consumed otherwise than in the public-house. Then, as regarded the metropolitan district, he proposed that those who kept eating-houses might give beer and spirits to those who came for a meal; but special care would be taken to provide that no publican or beerhouse keeper should be considered as an eating-house keeper merely because he might keep buns and sandwiches for the convenience of his customers. He should much have preferred that the Government had introduced this or some bill on the subject; but as they refused at the close of last session to give any pledge on the subject, he felt bound to proceed with his project. He had consulted with Mr. Bazley, Mr. Baines, and other members, and their unanimous opinion was that it was best to introduce a bill of as moderate a character as possible. A discussion ensued on the chairman's invitation.

SERIOUS FOOD RIOTS AT EXETER.—Serious riots took place in Exeter and suburbs on Monday evening in connection with the present dearness of provisions. The riots began with the breaking of the windows of some bakers' shops and threatening assemblages before the shops of some butchers. Between ten and twelve o'clock the rioters became very daring, and nearly every baker and several butchers were visited and their shops broken into. The shop-fronts were destroyed, and the houses were gutted. Much damage was done, and in some cases the tills were robbed. The rioters were principally lads. The militia were called out, and a telegram was sent to Plymouth for assistance, whereupon 200 soldiers of the 20th Regiment were forwarded by special train by the military authorities of that town. The corn-dealers' premises at Exminster were burned down on Monday, it is feared by incendiaries. The city authorities were at first paralysed, but several arrests have since been effected, and attempts have been made to clear the streets. The Mayor addressed the mob in High-street, advising them to go home, and telling them that riots could do no good. Special constables have been sworn in.

MR. LOWE, M.P., ON EDUCATION.—The winter session of the Edinburgh Philosophical Institution was opened on Friday night by a very powerful and interesting address, which Mr. Lowe, M.P., delivered, on primary and classical education. In regard to the former part of education, the right hon. gentleman premised several principles which he believed were now generally accepted. They included such principles as that it was the duty of the State to assist in the secular education of the poor, and that assistance should be given according to results. Proceeding to more disputable matters, he found the existing system very defective, especially when it was considered that it was now a matter of supreme importance that the lower classes should not remain uneducated, seeing the destinies of the country were in future to be largely committed to their hands. Mr. Lowe then gave the outlines of a scheme by which the State might do its duty more efficiently. An educational survey of the kingdom was to be made; those parishes in which there were not sufficient schools were to receive notice to provide them, the Government would assist, and the schools be made undenominational. From this subject he passed to the education of the middle and wealthy classes, and he laid down at the outset a theory of what such an education should include. It should deal with things rather than with words; with practical things rather than those that are speculative; with things present rather than things past. Judged by those and other principles which he enumerated, University education, which in England consisted almost entirely of the study of analytical mathematics, and of Latin and Greek, was defective—and in how great a degree Mr. Lowe showed with much wit and aptness of illustration. The cause of the exclusive attention to mathematics and classics was to be sought in the fact that the endowments of the Universities were mainly employed in fostering them; and as it was the duty of the State to see that those endowments were not misused, it should take steps to prevent classical and mathematical studies from being thus unnaturally and unfairly handicapped. Mr. Lowe's audience was very large, and it seemed keenly to appreciate his cultivated oratory and delicate wit.—*Scotsman.*

Gleanings.

The Queen of England has many more Pagan and Mahomedan than Christian subjects.

It has been asserted that there are in the city of New York at least 7,000 persons who wear false eyes.

A new pill has been invented in America. It is made of india-rubber. One box cures a cold and renders your overcoat impervious to water.

Dr. Buck, in a lecture before the Leicester Literary and Philosophical Society a few days ago, said that opium-eating was a vice very prevalent in the town.

A Scotchman asked an Irishman, "Why are farthings coined in England?" Pat's answer was this: "To give Scotchmen the opportunity of subscribing to charitable institutions."

An honest Hibernian, in a company, who blamed the clergy for taking the tenth part of the people's property, exclaimed, "Aye, they would take a twentieth if they could."

A well-known parish minister in the West Highlands, distinguished for his vein of humour and sarcastic observation, meeting the other day a zealous member of the Free Church, said, "I am told that you are thinking of coming back to the Establishment again." "God forbid!" exclaimed the other; upon which the minister rejoined, "Well, it is seldom that you and I agree on such matters, but these are just the very words I used when I heard the report."

A girl called at Miss Rye's office on Tuesday for information about the colonies. Seeing she had many misgivings about life in Australia, Miss Rye asked her what she considered the special drawback to living in Victoria, to which question she received the ensuing answer, "Oh (with a long sigh) I do hear out there they does perch upon the trees."

WAR.—Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in attire of which kings and queens would be proud. I will build a school-house on every hillside, and in every valley over the earth; I will build an academy in every town, and endow it; a college in every State, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the Gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another around the earth's wide circumference; and the voice of prayer, and the song of praise, should ascend like a universal holocaust to heaven.—*Rufus Stevens.*

THE MYSTICAL NUMBER 666.—A correspondent of the *Scotsman* writes:—"Mr. Disraeli's reference at the recent banquet to the cabalistical charm in the number 658 reminds me of an anecdote related by the *Pall Mall Gazette*, which I quote for the benefit of your readers:—'Whenever the subject of Scriptural fortune-telling came up in Lord Macaulay's presence, he was pretty sure to relate an anecdote of his sojourn in India. He arrived one night, late and tired, at the house of the chaplain of a somewhat unfrequented district, desired to go to bed as soon as possible. But his host was not going to throw away the rare opportunity of eliciting some valuable information from a guest of such rare ability and scholarship. "Mr. Macaulay," said he, "I positively cannot let you retire till you state your opinion as to the Number of the Beast." "I was driven into a corner," said the statesman rather than theologian, "and I answered on the spot, 'I have no doubt as to what was foreshadowed by the mystical number—the British House of Commons! The Members elected (658), the three clerks at the table, the serjeant-at-arms and the deputy-serjeant, the librarian, and the two doorkeepers, making 666,' and I rushed to my couch."'"

BANK OF ENGLAND.

(*From Friday's Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 30.

ISSUE DEPARTMENT.

Notes issued	£36,570,115	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	21,570,115
	£36,570,115		£36,570,115

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£13,891,203
Rest	3,072,323		
Public Deposits....	4,921,096	Other Securities ..	16,885,079
Other Deposits	19,584,628	Notes	11,915,260
Seven Day and other Bills	637,768	Gold & Silver Coin	1,127,273
	£42,768,815		£42,768,815

Oct. 31, 1867. FRANK MAY, Deputy Chief Cashier.

Literature.

RELIGION AND ART.*

The religious world, now-a-days, is returning to Art. This fact is one of the signs of our times. The Church of England, separated as it seems to be by great and impassable gulfs, is possessed by a common feeling. Those who are the antipodes of each other are doing the same thing. The Ritualists and the Evangelicals are at one. They have both alike awoke to the conviction that they must, like the early Church, call in to their aid the ministry of Art. They are seeking its assistance in their architecture, their services, and their literature. There is the same spirit at work in each, with, of course, a diversity of operation. The difference between them is, that the Art encouraged by the Ritualists is, for the most part, ornamental, while the picturesque is patronised by the Evangelicals.

We are becoming æsthetic. There is more form and colour in our worship, and in our places of worship. The old faith in pictures is restored, and we are placing them in our churches and our books. We are reproducing the pictorial Bibles and the sacred art of the middle ages. Entering a Ritualistic church you are dazzled by colour, and bewildered by symbolism. You open a book published by the straitest of the Evangelical school, and you feel at once that your attention is intended to be drawn and your interest excited by the pictures, as much if not more than by the letter-press. *The Pen and the Pencil*, a handsomely illustrated gift book, issued by the Religious Tract Society, may be taken as an example.

The Mirage of Life, one of the broadest and best of the smaller publications of the same society, has been just reprinted with pictorial tail-pieces and numerous larger designs. On looking at the monogram of the artist, we find that the committee, who are so well known to be careful and jealous in the choice of their authors, have allied themselves with a contributor to *Punch*.

We believe ourselves in Art, both ornamental and picturesque, and have long since made shipwreck of our hereditary devotion to drab, and our judaistic notions about painting. We have found colour to be of God, and are only too glad to find that it is being introduced into His house. We have learnt that we are not to call any one or any thing that God has made, common or unclean. Art is not necessary secular, nor are artists profane persons. The elders who obtained a good report, regarded all power as belonging to Him who gave it, and we cannot go far astray if we follow them in their faith and practice. The Church in the wilderness were divinely inspired to work all manner of cunning work for their sanctuary; and the Church in the Catacombs, resisting unto blood, striving against sin, were dependent on the ministration of the eye to the mind. The strange influence which the relics of sacred Art in the middle ages have over us, can only be explained by the supposition that the painters had received power from on high.

Looking now at these handsome gift-books of the Religious Tract Society, we acknowledge our gladness that the committee have been securing, for some time past, the co-operation of artists. Seeking, as it would seem now, stronger men and higher Art, they have turned to one, who, by his clever cartoons in the most popular periodical of the day, will be expected to have rendered them great service.

In the frontispiece of *The Mirage of Life* we have the knowledge of the form and gait of animals which Tenniel always displays. The swing of the camel is perfect. Turning over the pages, before reading the book, we are struck with the superiority of the tail-pieces to the larger illustrations. and are ready to suppose that in the one case the artist has derived his inspiration from the letter-press, and in the other from the subject. All the figures are, of course, well drawn, and there is that want of feeling for colour and light and shade, which was the occasion perhaps of the block being substituted for the canvass. Looking into the text, we find that Mr. Tenniel has not been much moved by it. In the full-page designs he has given pictorial expression to the author's facts, and nothing more. It is only in some of the smaller drawings that we detect any traces of originality and power. We ought, we know, to be moved as we hear Sheridan speaking in the House of Commons, as we watch Brummell at his mirror, or Beckford looking at Fonthill, and as we see Scott sitting in his study. Theodore Hook ought to make us laugh, and our laughter should end in a sigh; but, somehow or other, it does not. We seem as if we had seen and heard everything before. There is nothing new, and we miss the greatness and the strength that we had naturally expected. We are willing to be carried further than we had been taken by the letter-press, and we think the illustrations should have done this. We find ourselves, after looking at the pictures, where we were. The fault, perhaps, does not lie with the draughtsman. Had he been moved by *the book*, he might have put forth his strength. He would not, at any rate, have been obliged to look to Horace Vernet for assistance.

The *subject* seems to have stirred his genius, and he has given us as a tail-piece to the paper on Napoleon, an eagle (we should have preferred a vulture) chained to a rock overhanging the sea. His version of "Death and the Lady," from the German "Dance of Death," is clever. There are evident traces of further feeling in some of the other smaller drawings. We would respectfully suggest to the committee of the Religious Tract Society, that if they are seeking stronger men to illustrate their books, they should also seek stronger men to write them.

In *The Pen and the Pencil* we have a "Paul "in Prison," a design of some power, given by another contributor to *Punch*; and two or three subjects treated by R. Barnes, with his usual feeling for child life. There are several illustrations by Selous, full of his feigned faith. We are glad to notice, however, one exception—"The Reaper and the Angels." There are times, we suppose, when any one must believe in the unseen and the eternal. The last picture—"The Death of the Righteous," is full of colour.

The *Memorials of English Martyrs* is illustrated by anonymous artists, who have succeeded most in their representation of places.

The books are well printed, and Messrs. Butterworth and Heath, the engravers, are worthy of all praise. They will have noticed, among other things, the dimples in the child at p. 71, in *The Mirage of Life*, which have come out as plague-spots.

* *The Pen and the Pencil.* Illustrated. The Religious Tract Society.

The Mirage of Life. Illustrated by Tenniel. The Religious Tract Society.

Memorials of English Martyrs. By the Rev. C. B. Tayler, M.A. Illustrated. The Religious Tract Society.

BOOKS FOR BOYS AND GIRLS.*

You may perhaps be pardoned if, when your boy's Wednesday and Saturday half-holidays come round, you are sometimes tempted to covet them for a moment, as you remember your own. You covet his liberty, and you covet his cricket-bat, and you covet his high spirits and his fishing-tackle, and it may be, a few other things which are his. But you do not covet his books. Whatever is enjoyable in these, you enjoy, and there is enough both for him and you. You are like the Highland minister of whom the late Professor Miller, of Edinburgh, told a story. "Are you not very often tempted to go a-"fishing, with that fine trout stream so near "your manse?" said a visitor once. "Na," replied the minister, "I'm no tempted, I just "gang." It is one of the best evidences of excellence in books written for children, that everybody in the house reads them, who cares for reading at all. The flavour of the pleasure is heightened by a certain unexpectedness in the spell which enchains you, fastening your eyes to the pages which you thought only of turning carelessly over. You came to the book imagining that you were about to criticise or condescend, and, lo! you remain till you are quite fascinated and subdued. If this is true of the delight which grown-up people take in the best books for children, the converse is true also. As children grow older, it is quite surprising, if they are allowed any freedom of choice at all, which of the favourite books of grown-up people they will sometimes pick out for themselves. The truth is, a young mind is very often at least as variable in its moods as an older one, and its susceptibilities of enjoyment are as really diversified, if not in an equal degree. An eager imagination will often exist side by side with a great appetite for facts. The "Arabian "Nights" and "Tales of the Genii" take their turn with books of biography and travel, and even of science. It is this consideration which has led us to bracket together the five works whose names are mentioned below. They might all, with the exception of the first, be reviewed favourably without any reference to children. We have placed them together under the heading of "Books for Boys and Girls," because they form just such a pleasant group, "not like to like, but like in difference," as we believe young people themselves might, if they had the run of a bookseller's shop, choose out and assemble together. Their names form together the answer we should feel inclined to give to any friend who should say, "Tell me of some "books to take home with me—something that "will please both the little ones and the big."

Lilliput Levée is a second volume of the series in which Mr. George Macdonald's "Deal-"ings with the Fairies" was the first. We cannot do it the honour of putting it on the same level as that little jewel of imaginative beauty and power. If there is less of genius within, however, there is an almost fairy-like fancifulness and brightness of design in the cover of the newer volume. We wish to speak well likewise of its contents. Though professing nothing more than to "rhyme," there is often a real poetic ring in the verse. The governing idea is a happy one. All or most of the pieces which are here collected, are supposed to be written as specimens of his art by a candidate for the post of poet laureate in Lilliput-land. What and where is Lilliput-land? It is simply your house or my house supposed to have undergone a revolution, the children for the time turning masters, and parents and nurses and the world in general being placed at their disposal.

"Easily the thing was done,
For the children were more than two to one:
Brave as lions, quick as foxes,
With hoards of wealth in their money-boxes.

They seized the keys, they patrolled the street,
They drove the policeman off his beat,
They built barricades, they stationed sentries,
You must give the word when you come to the entries.

. . . . . .

They sucked the jam, they lost the spoons,
They sent up several fire-balloons,
They let off crackers, they burnt a guy,
They piled a bonfire ever so high."

The Entertaining Naturalist does not run over with fun, like the exuberant publications of Mr. Frank Buckland. Nevertheless, it deserves thoroughly well the epithet which makes part of its title. How could birds and beasts help being entertaining company if you really see them at home? Their portraits are given fairly here in wood engravings almost on every page, and the simple and brief account of their characteristics, is often quite as good as a fable without being fabulous. Who was it that used to propose a visit to the Zoological Gardens, by saying, "Let us go and see our "poor relations"? Natural history always seems to us to occupy a species of border land between science and every-day life. Sometimes you find yourself plunging unawares into the domain of the preacher, and again quite as suddenly into that of the comedian, as you watch the greediness and wanton mischief of one biped or quadruped, or are put to shame by the magnanimity of another, or as you simply contemplate some strange amphibious or antipodean creature in the new situation of civilisation and "furnished apartments." But that it is a little too long, we should like very much to extract a detailed account of the proceedings of a domesticated beaver, who found his way into the housemaid's closet; made off with a few of her most tempting appliances; built up a dam or a den, or something between the two, in an empty room; used a long brush and a warming-pan as the principal supports, filling in the interstices with towels and old boots and brushes; and when all was done, sat on his tail in the middle of the edifice, combing his hair with his nails. We have never tried to tame a North American beaver, but we have a very affectionate recollection of a jet-black North American squirrel. Peace be to his ashes—or rather to his poor little stuffed skin, which we believe still exists somewhere in a glass case! If he were alive still, and as wide awake as he used to be, we should very much prefer his company to that of a professed joker and diner out.

The next book in our list, is one containing sterner stuff, and yet more moving adventure, though it too has plenty in it about wild beasts, and some capital engravings on wood, of scenes in which these figure as well as men and ships, and boats and icebergs. Dr. Hayes acted as surgeon in the expedition conducted by Dr. Kane, of the United States Navy, and honourably follows in his steps. Though the chief object of the later and independent voyage here described

* *Lilliput Levee: Poems of Childhood, Child-Fancy, and Childlike Moods.* Strahan.

Mrs. Loudon's Entertaining Naturalist. Being Popular Descriptions, Tales, and Anecdotes of more than Five Hundred Animals. A New Edition, Revised and Enlarged. By W. S. Dallas, F.L.S. Bell and Daldy.

The Open Polar Sea. A Narrative of a Voyage of Discovery towards the North Pole in the Schooner United States. By Dr. I. J. Hayes. New Edition, Illustrated. Sampson Low, Son, and Marston.

The Bayard Series—Spotless and Fearless: the Story of the Chevalier Bayard. From the French of the Loyal Servant, M. de Berville, and Others. By E. Walford. With Notes and Illustrations by the Editor. Sampson Low, Son, and Marston.

Saint Louis, King of France. By the Sire De Joinville. Translated by James Hutton. Sampson Low, Son, and Marston.

was to "explore the boundaries of the open "Polar Sea, at least to determine if such a sea "did exist," the style of this record of it, is not so much scientific as calculated to gratify any intelligent curiosity which may still remain unappeased, as to the climate and scenery of the frigid zone and the life which can there subsist. Looking back to the very first book on "Polar "Seas and Regions" which we ever met with, a volume in what was very well known thirty years ago as Oliver and Boyd's "Edinburgh "Cabinet Library," it is impossible not to be struck by the progress which has been made on more ways than one since that time, as illustrated in a "popular edition" now, compared with one of that period. Instead of a compilation, everything here is original, and told by the leader of the expedition himself; the sketches are more thorough and artistic; even in point of quantity, you have a great deal more for your money; and the narrative, while it bears the marks of a careful endeavour to be accurate, is not without a certain dramatic force, and is interspersed with innumerable small as well as great incidents which give life to the story.

"The cook brought me the dinner himself. 'I tink de commander like dis,' said he, 'coming from de cold.' 'Yes, cook, it is really superb. Now what can I do for you?' 'Tank you, sar! I tinks if de commander would only be so kind as to give me a clean shirt, I shall be very thankful. He sees dis one be very dirty, and I gets no time to wash him.' 'Certainly, cook, you shall have two.' 'Tank you, sar,' and he bends himself half double, meaning it for a bow, goes back well pleased to his stove and his coppers. Our cook is quite a character. He is much the oldest man on board, and he makes it his boast that he has never been off the ship's deck since leaving Boston. 'Vat should I go ashore for?' said he one day to the officers who were reciting to him the wonders of the land. 'Me go ashore! De land be very good place to grow vegetables, but it no place to be. I never goes ashore ven I can help it, and please my Hebenly Fader I neber vill!"

The Bayard Series is a perfect marvel of cheapness and of exquisite taste in the binding and getting up. Both in these respects and on higher grounds, it deserves to take rank with *The Golden Treasury*. We hope and believe that these delicate morsels of choice literature will be widely and gratefully welcomed. Like many other people, we are glad to possess the Sire Joinville's memoir of his Royal master in his own curious old French. Original information about the good knight *sans peur et sans reproche*, is less easily accessible. Mr. Emerson says that we are all Greeks at some period of our lives. There is a period, certainly, when both mind and body seem to quicken into fuller, keener life, and a stronger pulse of emulation is stirred, and a wish to excel, possibly even a flame of real enthusiasm is kindled. We are not living in an age when susceptibilities like these require always a great deal of checking or keeping down. "The chivalrous spirit," says Mr. John Stuart Mill, "has almost disappeared from "books of education. The popular novels of the "day teach nothing but (what is already "learned too soon from actual life) lessons of "worldliness, with at most the huckstering "virtues which conduce to getting on in the "world; and for the first time perhaps in "history, the youth of both sexes of the edu-"cated class is growing up unromantic. What "will come in mature age from such a youth the "world has not yet had time to see." We will not stop to consider how far Mr. Mill does or does not exaggerate the tendency which he deprecates. That materialising and sordid influences do exist around us, none will deny. In guarding and fighting against these, any honest help is to be valued and hailed, even if a little of it should come out of those mediæval times from whose errors we are still only progressively being extricated and set free. Younger or older, we may all gain much by contemplating not high excellence merely, but excellence of other types than those which are most adjacent and familiar. Every well-informed person has a more or less vague notion of stray beams of virtue and sanctity, which illuminated the Christian centuries during the ages prior or near to the Reformation. These two volumes show us two of the finest samples of the moral heroism of those days, as the two men (Louis the Ninth and the Chevalier Bayard) appeared in the eyes of their contemporaries. Each of them was very far from being a perfect man. The unaffected and deep piety of the Christian king, was strongly tinctured with superstition. What would be now a vastly disproportionate feeling of the importance of knightly dignity and rank, was an essential part of the training and belief of the Christian knight. But it is impossible to follow either through his daily life in these quaint, often pictorial, chronicles of the past, without finding very much to revere, or at all events to love, and without feeling how salutary a thing it is to be lifted now and then for a little while quite away from the present hour, with its fevered confusion and haste.

BRIEF NOTICES.

Standard Essays on State Churches. By the Revs. Dr. WARDLAW, J. H. HINTON, Dr. BROWN, Dr. PYE SMITH, THOMAS BINNEY, BAPTIST NOEL, DAVID YOUNG, ALEXANDER VINET, JOHN ANGELL JAMES, ALFRED MORRIS, JONATHAN DYMOND, and Mr. EDWARD MIALL. (Arthur Miall, for the Liberation Society.) "These "essays," says the preface to this volume, "reprinted "from the works of some of the most eminent writers "on the relations of the Church to the State, are published at the present time in consequence of the importance which this question is now likely to assume. "It has been thought desirable that, while public "attention is being increasingly directed to the subject, "the arguments of those who believe that the patronage and support of the Church by the State is "equally unscriptural and unjust, and productive of "the worst consequences both to the religious and "the social well-being of the people, should be presented "in a manner calculated to command respect and to "produce conviction. This, it is believed, is done by "the writers of these essays." We shall not attempt any criticism of this volume, but we cannot refrain from saying that it would have been impossible to make a more judicious and comprehensive selection of essays on any one subject. Here is the testimony of Independents, Presbyterians, Baptists, and Quakers, not in favour of any denomination, but against a principle which has made Dissent a duty, and in defence of the root principle of Voluntaryism in religion. In Dr. John Brown's "Law of Christ with Respect to Civil "Obedience," the question of being subject to rulers, and the limits of such subjection, as sketched in the 13th chapter of Romans, is exhaustively discussed. Dr. Pye Smith defines the duty of the magistrate with respect to the Christian religion. Mr. Binney's tract, "Dissent not Schism," is notorious. He turns the tables completely on his opponents. Mr. John Angell James will have weight with those Dissenters who deprecate political action; and Mr. Miall's essay conclusively proves a State Establishment of religion to be incompatible with the rights of citizenship. If the reader wishes to be grounded in the first principles of Nonconformity, and to feel himself free of perplexing questions of detail (which he may also wish to master at the proper time) he cannot do better than read this excellent collection of essays. It does not supersede Mr. Guthrie's conversations on "Church Establish-"ments," but it fortifies and elaborates the arguments there made use of.

The Christian Teacher in Sunday-schools. By the Rev. ROBERT STEEL, M.A., Ph.D., Author of "Doing "Good, &c., &c. (T. Nelson and Sons.) This volume is tolerably sure to find a place in most Sunday-school libraries, and will help to initiate many novices in teaching, into the nature and conditions of their work. Its plan and arrangement are good, and the original matter harmonises well with what the author has done in the way of compilation. Most of the eighteen papers which are here collected together, were originally delivered as addresses intended "to encourage and aid "the Sunday-school teachers in their labour of love." Several of them are of a very practical nature, and convey information as well as advice. Dr. Steel speaks in his preface as if he had been stimulated to undertake the work in its present form, by a feeling that something was needed for the class for whom he writes, analogous to George Herbert's "Country Par-"son," as adapted to the wants of the clergy. We cannot say that there is much in the one production to remind us of the other. But if there is less in the modern than the ancient one of quaintly conveyed wisdom, and less to move the conscience and judgment through the imagination, there is a great deal which will be found instructive both to the heart and the understanding. A friend of ours, who faithfully and efficiently complies with his own precepts, is accustomed to insist on the duty of those who are prosperous and cultivated, to institute classes for young men or adults which should so be related to the ordinary Sunday-school instruction, as to fill the place of a kind of Sunday college. Dr. Steel applies this last word in another way. He would have in every large town a species of college system for Sunday-school teachers, and he expounds and illustrates the manner in which he thinks the scheme might be worked out, if a sufficient number of ministers and other qualified persons would divide the work of instruction among them. Without setting up a standard unreasonably high, we would suggest that the paper on "The Teachers' Library" might in some future addition admit of being made more complete in its catalogue of books, and more specific in describing them.

The Bible Student's Life of our Lord in its Historical, Chronological, and Geographical Relations. By the Rev. SAMUEL J. ANDREWS. (Strahan.) This is not a new book, but it well deserves to be continually reprinted, and we are glad to point it out to any of the large class whom it concerns, who may happen to be still unaware of its existence. With less matter of collateral interest than Pressensé's *Vie de Jésus*, and without the homiletic aim of Dr. Ellicott's Discourses on our Lord's Ministry, or the Studies of the Gospels of Archbishop Trench, it is quite as methodical as the first, and supplies a great many particulars which do not fall within the province of the second or the third. Its nature, and indeed its very brevity, discourage any high expectations in the way of attractiveness of style, but the quantity of valuable knowledge compressed into so small a compass is astonishing. Very varied sources of illustration, and among the rest some of the latest, are laid under contribution. The work is extremely well described by its title. It is not so much for the simply contemplative mood, as for that in which you go to the New Testament as a student, willing to think out the topics presented to you for yourself, and if necessary "to "labour in your mind." There is nothing irrelevant or superfluous in the historical, chronological and geographical information, which is brought together as bearing on the story which of all narratives in the world possesses incomparably the greatest beauty and worth. The preliminary essays and indexes are valuable, and the only addition which it occurs to us to suggest, is a full detailed table of contents, besides the chronological index.

THE MAGAZINES.

A new interest is imparted to *Macmillan's Magazine* by a story from the thoughtful, sweet-souled author of "Friends in Council," entitled "Realmah." Its construction is partly dialogue and partly an allegorical representation of the history of our time. The continuation of this story in succeeding numbers of *Macmillan* will be one of the most attractive features of the magazine. The present number also contains a lecture by Professor Seeley on "English in Schools." It is a significant fact that the man who is pre-eminently a classical scholar, perhaps unrivalled in his knowledge of Greek and Latin literature, should deprecate the study of those languages by boys under fourteen years of age. He says, "I would have a common education for all "boys up to about the age of fourteen. At this age, I "would have Latin begun." But he would only substitute English classics for Latin and Greek classics. "I would substitute modern genius for ancient. In a "word, I advocate a comprehensive and elaborate "English education." All who are interested in this most important question will find Professor Seeley's paper valuably suggestive.

St. Pauls considers this month the "New Electors; "or the probable effects of the Reform Bill on the strength "of parties." In the opinion of this writer there is nothing to warrant the expectation that the power of the Tory party will be increased by the enfranchisement of the new voters. Reviewing the questions that are likely to come up for early settlement, as, "Flogging in the army," the "Game Laws," the substitution of "stipendiary" for "paternal" magistracy, the "Irish Church," the right of the State to readjust laws relating to property, &c., he thinks the new electors will be more free to judge them upon their own merits, and that the "resi-"duum" will not be likely so make any sort of alliance with aristocracy. He is most unsatisfactorily silent on ecclesiastical topics, avoiding, as it appears to us, a fair examination of this aspect of the question discussed, contenting himself by saying that "in this respect Lord "Derby's Reform Bill is to us really 'a leap in the "'dark.'" There is nothing else of special interest in this number except the continuation of "Phineas Finn" and "All for Greed," and a beautiful gem of poetry called "Secrets," which is characterised as much by strength as sweetness.

The *Contemporary Review* opens with a sketch of Dr. Norman Macleod, in which the elements of his popularity and success are carefully analysed, and the influence which he has exerted upon his age is very thoughtfully estimated. The writer has a strong admiration for the Doctor, but it is not such as to blind him to his weaknesses and to convert his criticism into a piece of undiscriminating eulogy. Mr. Plumptre's "Christ and Christendom" is reviewed by one who has studied the movements of modern thought, and who, while holding fast by the distinctive doctrines of Christianity, is not narrow in his sympathies or dogmatic in tone. His notice of Mr. Plumptre's work is generous and appreciative, and his general views on the subject worthy of careful study. Mr. Peter Bayne discusses with great vigour and ability the characteristics of the school of revived classical poetry and its two great masters, Mr. Arnold and Mr. Swinburne; and the Rev. W. L. Blackley gives us a very interesting account of Bishop Percy's ballad-manuscript, the most interesting portion of which, perhaps, is the notice of some of the beautiful poems in the folio manuscripts which were left untouched by Bishop Percy himself.

Fraser has a capital article this month, entitled "The "Conservative Transformation," admirable alike for its high moral tone and for the manly vigour with which it condemns the audacity with which the Tory leaders have avowed their own contempt of political honour and consistency. The full results of the proceedings of last session are not yet apparent. Tories are so much elated with their fancied party success, and a large class of Liberals so pleased at the idea that they have secured household suffrage, that both are content to overlook the means by which the end has been reached, and to commend the tact and talent of a leader the great secret of whose success is his own want of faith in everything except in the hollowness of Conservative professions and the boundless docility of the Conservative party. We are therefore the more pleased at the outspoken frankness with which the writer before us exposes the absurd talk which has been current in certain political circles,

and presents the truth in distinct and telling manner. A still more noteworthy paper is that on American politics, entitled, "The New Rebellion in America." The entire responsibility for the views expressed is accepted by the writer himself, who anticipates the approach of a crisis much graver than we on this side of the water have been disposed to look for.

We regret to have in this number of *Blackwood* an article on the impending crisis in America, written in *Blackwood's* worst vein, and calling the present Congress a mere "Rump," reviving all the worst secession arguments, but arriving from an opposite point of view at the same conclusion as that reached by the writer in *Fraser*, as to the imminence of a collision between the two contending parties. The two papers should be read together by those who desire to know the real position of American politics.

We are glad to see in the new number of the *Sunday Magazine* a paper from Dr. Hanna—"The Descent "from the Mount of Transfiguration." If it had nothing else to offer to the reader, it would be well worth its price, but the truth is there is so much and such varied interest in the contributions to this magazine that it is difficult to speak of the merit of any one in particular. It will be a delight to many to find Mr. Dale among the contributors. His subject, "The "Character and Sin of Judas," is treated as we should expect, with strong common sense and deep earnestness. Mr. Dale is no believer in the subtle theories of De Quincey and others, but traces the hypocrisy of Judas, culminating in the betrayal, to the sin of covetousness. His remarks are wise and practical.

Good Words has two papers of more than ordinary interest, which, however, we cannot further characterise, on "Playgrounds for Poor Children," by Mrs. De Morgan, and "On Christian Duty in Matters of "Religious Difference," by the Duke of Argyll. The latter we trust will be re-printed in a separate form.

We do not wonder that the editor of *Belgravia* has been somewhat stirred by the attacks recently directed against her, but we doubt whether the papers on "The "Cant of Modern Criticism," by G. A. Sala, and a remonstrance by Captain Shandon, are very likely to serve her cause. We are very far indeed from thinking that she has been fairly dealt with, especially by the *Pall Mall Gazette*, which has certainly laid itself open to some of the criticisms here directed against it, but a more dignified tone in the reply would have been more likely to command sympathy. Miss Braddon supplies a far more effectual answer to the criticisms of her assailants in the vigour with which she conducts her magazine, which supplies a large amount of varied and interesting matter. The two tales, one from her own pen and another from the author of "Belladonna," are of course the principal attraction, but the "pad-"ding" in which are included Walter Thornbury's interesting reminiscences of the London parks, and a Fortnight in Corsica, by Professor Ansted, is beyond the average.

Tinsley's Magazine shows, by the spirit and vigour with which it is conducted, that it is determined to find for itself a place even in the already crowded ranks of the shilling monthlies. Dr. Russell, in his new character as a novelist, is achieving considerable success, and he and Edmund Yates together can hardly fail to be good caterers for the lovers of light literature. But besides these longer tales we have other shorter ones interesting enough in their way. Aunt Anastasia, too, takes up her parable again against one of the prevalent evils of the day, and discourses with considerable wisdom and appropriateness on the style of "heroes" who at present find favour.

Cassell's Magazine gives the first portion of a tale entitled "Poor Humanity," from the pen of a writer who has already earned for himself a high reputation by his sketches from the "Bye-ways of Life." Among the other papers we note a somewhat keen, but we cannot say unjust, criticism of Professor Aytoun by Mr. Hannay, a short but instructive account of the electric telegraph, and a clever sketch entitled "Eastward Ho!" a visit to Herring Avon, besides sundry shorter tales, some of them of no little merit. Altogether it is a capital sixpennyworth.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Funds recovered from the depression which they had been labouring under in consequence of the Italian difficulty, on receipt of the news of Garibaldi's defeat. Consols are now quoted at 94¼ to ⅜ for money, and ⅜ to ½ for the December account. The Foreign Stocks have all risen, especially Italian.

The rates of money are unchanged; the supply is largely in excess of the demand.

The premium on gold in the United States has fallen rapidly from 144 to 139.

The last Bank of England return shows a diminution in the vast hoard of bullion lying idly in its vaults of 89,178*l*.

The Agra Bank (Limited) is prepared, on behalf of the late Agra and Masterman's Bank (Limited), to anticipate payment of its promissory notes falling due on the 15th March, 1868, under rebate of the same rate of interest which the notes carry. This instalment will complete 17s. 6d. in the pound, with interest thereon in full.

The Board of Trade returns for September show a decline in the exports of three per cent., as compared with September, 1866. For the nine months the exports are 4,734,000*l*. under those of the previous year, but 17,500,000*l*. above those of 1865.

The imports, as usual, show less favourably. They are five per cent. less than those for August, 1865. For the eight months, the figures are 141,448,055*l*., against 155,812,873*l*., or 14,300,000*l*. of a decrease. This is in despite of the fact that the wheat imported in the eight months of this year stands for 14,680,438*l*., against only 8,192,693*l*., in the eight months of 1866.

Births, Marriages, and Deaths.

BIRTHS.

COUSINS.—August 18, the wife of the Rev. W. E. Cousins, Antananarivo, Madagascar, of a daughter.

DICKINS.—October 24, at Edenbridge, Kent, the wife of the Rev. Butlin Dickins, of a son.

BRIGGS.—August 27, at Antananarivo, Madagascar, the wife of the Rev. Benjamin Briggs, of a son.

MARRIAGES.

JOHNSON—COOK.—October 17, at the Congregational church, Southend, by the Rev. J. Raven, assisted by the Rev. C. Dukes, the Rev. B. Johnson, of Halsted, to Miss Cook, of Shrublands, Halsted.

GIPSON—HOWARD.—October 18, at the Independent chapel, Manningtree, by the Rev. T. S. King, Mr. William Gipson, to Sarah, eldest daughter of the late Mr. Jonathan Howard, master mariner, both of Manningtree.

GILBERT—STANESBY.—October 24, at Westminster Chapel, by the Rev. Samuel Martin, Henry March, son of Mr. Henry Gilbert, of Southampton, to Mary Emma, eldest daughter of Mr. John Tatam Stanesby, of the West London Commercial Bank, Sloane-square, Chelsea.

WHYATT—TINSDALE.—October 24, at Cavendish Chapel, Manchester, by the Rev. J. Parker, D.D., Oswald, son of Mr. John Whyatt, of Greenheys, to Mary Jane, eldest daughter of Mr. Thomas Tinsdale, of Stretford.

PLATT-GARNER.—October 24, at Knott Mill Independent Chapel, by the Rev J. Rawlinson, William, youngest son of Mr. George Platt, of Tarvin, Cheshire, to Harriet, eldest daughter of the late Mr. James Garner of Hulme.

WALKER—FRANKLIN.—October 26, at the Independent chapel, South Creake, by the Rev. Charles Hargreaves, Thomas William Walker, of South Creake, to Ann Elizabeth Franklin, of Dunstable, Beds.

WEBSTER—STEVENSON.—October 26, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Mr. William Webster, of Clayton, to Mrs. Ann Stevenson, of Horton.

TITLOW—HOUGEGO.—October 27, at the Independent Chapel, Manningtree, by the Rev. T. S. King, Mr. George Titlow, of Harleston, Norfolk, to Mary Anne, youngest daughter of the late Thomas Hougego, Esq., of Manningtree.

WILLIAMS—PARKER.—October 28, at the Congregational chapel, New-street, Welshpool, by the Rev D. Rowlands, B.A., Mr. P. R. Williams, of Rhyl, to Annie, third daughter of Mr. Alderman Parker, of Welshpool.

CLAYTON—MILLER.—October 29, at the Methodist Free Church, Barnsley, Mr. Charles Clayton, to Miss Margaret Miller, stepdaughter of Mr. James M'Lintock, Barnsley.

HARMER—TOWNSEND.—October 30, at the Wesleyan chapel, Pesscod-street, Windsor, by the Rev. P. Samuels, John Harmer, of Ebenezer-place, Priory-street, Tunbridge, to Eliza Townsend, of Walmer-terrace, Notting-hill.

COX—SHORT.—October 30, at the Congregational church, Wimborne, Dorset, Mr. George T. Cox, of Winchester, to Naomi, daughter of the late Mr. Robert Short, of Oldlands, near Bristol.

WILSON—SHEARER.—October 30, at Berkeley-street Congregational Chapel, Liverpool, by the Rev. Professor Shearer, brother to the bride, Mr Joseph Wilson, of Toxteth Park, Liverpool, to Catherine Campbell, eldest daughter of Mr. William Shearer, of Thurso, Caithness.

SCARBOROUGH—BOWMAN.—October 30, at Sion Chapel, Halifax, by the Rev. Bryan Dale, M.A., Thomas Smith Scarborough, of Halifax, to Minnie Bowman, eldest daughter of James Bowman, Esq., J.P., of the Bank, Halifax, and Well Royd, Warley, Yorkshire.

BENTALL—LINSELL.—October 31, at the Independent chapel, Finchingfield, by the Rev. T. B. Sainsbury, B.A., Mr. A. Bentall, of Whelpstones, Felsted, to Louisa Mary, only daughter of Mr. Joseph Linsell, of Finchingfield.

PEACE—HINCHLIFFE.—October 31, at the Independent chapel, Lane, Holmfirth, Albert F., second son of James Peace, Inkerman Hall, Denby Dale, to Hannah Maria, younger daughter of Thomas Hinchliffe, Esq., Ash Grove, Holmfirth.

TEBBUTT—GROOCOCK.—October 31, at Victoria-road Church, Leicester, by the Rev. J. J. Goadby, Mr. Samuel Tebbutt, to Eliza, third daughter of the late Mr. Frederick Groocock, of Leicester.

JONES—SAVILL.—October 31, by the Hon. and Rev. Baptist Noel, Major Edward Kent Jones, of the 97th Regiment, to Katharine Octavia, daughter of Joseph Savill, Esq., of Colchester, and granddaughter of the late Major-General Addison, of Chilton Lodge, Suffolk.

PULLAN—HARGREAVES.—November 3, at the Independent chapel, Potternewton, Leeds, by the Rev. J. W. Atkinson, Mr. James Pullan, to Sarah Hargreaves, both of Wortley, near Leeds.

BARNARD-NEWELL.—November 4, at the Registrar's Office, Hackney, the Rev. R. Barnard, of High-Easter, to Catharine Ellen, the youngest daughter of the late Mr. J. Newell, of High Easter.

DEATHS.

JARVIS.—October 29, at Limerick, Mary Jane, the infant daughter of the Rev. G. P. Jarvis.

BRADEN.—October 31, at Brighton, Alexander S. Braden, Esq., of The Rosary, Earlswood, Surrey, and 13, High-street, Islington, London, aged fifty-six.

HILL.—October 31, at Stapleton, Gloucestershire, in her seventy sixth year, Margaret, wife of Mr. Commissioner Hill, Q.C.

BRANKSTON.—November 1, at his residence, Beauchamp Lodge, Warwick-crescent, Bayswater, Michael Brankston, Esq., aged sixty-seven years, deeply regretted.

HOLLOWAY'S PILLS.—These Pills are better for strengthening a debilitated constitution than any other medicine in the world. Persons of a nervous habit of body, and all who are suffering from weak digestive organs, or whose health has become deranged by bilious affections, disordered stomach, or liver complaints, should lose no time in giving these admirable Pills a fair trial. Coughs, colds, asthma, or shortness of breath, are also within the range of the sanative powers of this remarkable medicine. The cures effected by these Pills are not superficial nor temporary, but permanent and complete. They are as mild as they are efficacious, and may be given with confidence to delicate females and young children.

Markets.

CORN EXCHANGE, LONDON, Monday, November 4.

With a small supply of English wheat on show this morning, our market opened dull; and although factors were willing to submit to a reduction of 1s. to 2s. per quarter on the rates of this day se'nnight, our millers were careless buyers, and the stands were not cleared up to a late hour. The best descriptions of foreign wheats were held at extreme rates; but secondary qualities were fully 1s. per quarter lower on the week. Barley very slow sale at 1s. to 2s. per quarter less money. Beans and peas each firm. The arrivals of foreign oats for the week are large, and comprise several shipments of new Swedish by steamers. The quality of these being in some cases indifferent, made them difficult to sell at a decline of fully 1s. per quarter from the rates of this day week, while old corn and Russian qualities about maintained late quotations, with a slow sale.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red, old	57	to 67
Ditto new	52	64
White, old	58	71
,, new	58	67
Foreign red	55	65
,, white	57	72
BARLEY—		
English malting	39	50
Chevalier	50	56
Distilling	40	45
Foreign	30	44
MALT—		
Pale	72	78
Chevalier	78	80
Brown	58	68
BEANS—		
Ticks	41	44
Harrow	41	44
Small	43	48
Egyptian	—	—
PEAS—		
Grey	37	to 39
Maple	39	42
White	40	44
Boilers	40	44
Foreign, white	39	43
RYE	32	34
OATS—		
English feed	23	30
,, potatoe	28	35
Scotch feed	24	31
,, potatoe	29	35
Irish black	21	24
,, white	23	30
Foreign feed	21	27
FLOUR—		
Town made	52	57
Country Marks	43	46
Norfolk & Suffolk	43	45

BREAD.—LONDON, Saturday, November 2.—The prices of wheaten bread in the metropolis are from 10d. to 10½d.; household ditto, 7½d. to 9½d.

METROPOLITAN CATTLE MARKET.

MONDAY, November 4.—The total imports of foreign stock into London last week amounted to 8,168 head. In the corresponding week in 1866 we received 15,693; in 1865, 19,909; in 1864, 13,674; in 1863, 10,898; in 1862, 11,949; in 1861, 12,755; and in 1860, 6,824 head. To-day's market was fairly supplied with foreign stock, the quality of which was tolerably good. The demand ruled steady, at prices equal to Monday last. The fresh arrivals of beasts from our own grazing districts were only moderate as to number, but in full average condition. For most breeds there was a fair demand, and last week's quotations were well supported. The primest breeds sold at from 4s. 8d. to 5s. per 8 lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,600 shorthorns, &c.; from other parts of England, 600 various breeds; and from Ireland, 410 oxen, cows, &c. The condition of the latter portion of the supply was very inferior. The show of sheep was slightly on the increase. Good and prime breeds moved off freely, and in some instances prices were a shade higher than on this day se'nnight. Otherwise, the trade was inactive at late rates. The primest Downs and half-breds changed hands at 5s. per 8 lbs. The supply of calves was only moderate; nevertheless, sales progressed slowly, at previous rates, viz., from 4s. 4d. to 5s. 4d. per 8 lbs. There was a fair sale for prime pigs, at full prices; but large hogs were much neglected, at late currencies.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts.	3 4	to 3 6	Prime Southdown	4 10	to 5 0
Second quality	3 8	4 0	Lambs	0 0	0 0
Prime large oxen.	4 2	4 6	Lge. coarse calves	4 4	4 8
Prime Scots, &c.	4 8	5 0	Prime small	4 10	5 4
Coarse inf. sheep	3 4	3 6	Large hogs	3 4	3 8
Second quality	3 8	4 2	Neat sm. porkers	3 10	4 2
Pr. coarse woolled	4 4	4 8			

Quarter-old store pigs, 23s. to 27s. each. Suckling Calves, 23s. to 26s.

NEWGATE AND LEADENHALL, Monday, November 4.

These markets are tolerably well, but not to say heavily, supplied with each kind of meat. On the whole, the trade is steady, at our quotations. Last week's imports into London were 336 packages from Rotterdam, and 28 ditto from Hamburg.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 2	to 3 4	Inf. mutton	3 2	3 8
Middling ditto	3 6	3 8	Middling ditto	3 8	4
Prime large do.	3 10	4 2	Prime ditto	4 4	
Do. small do.	4 4	4 6	Veal	3 8	
Large pork.	3 2	3 8	Lamb	0 0	
Small pork	3 10	4 4			

COVENT GARDEN MARKET, LONDON, Saturday, Nov.

Business has not been so brisk this week as it was last, prices remain unaltered. Importations are heavy. Pears and apples still comprise the usual varieties now in season. Chesnuts also continue to make their appearance. Hamburgh grapes are still plentiful and good. Oporto onions, large and fine, realise from 12s. to 15s. per large case. A few peas of the Ne Plus Ultra, Veitch's perfection, and first-crop varieties may still be had. Flowers chiefly consist of orchids, fuchsias, pelargoniums, balsams, asters, mignonette, and roses.

BOROUGH HOP MARKET, Monday, November 4.—Our market during the past week has been very dull, and trade has been confined to the execution of orders for immediate consumption. The now general inclination of growers to realise has had the effect of weakening our market, and prices must be considered easier in consequence. The continental markets are hardly so firm, and a decline of 5s. to 8s. is reported. American advices to the 19th ult. report a heavy market, at prices which show a tendency to decline. Mid and East Kent 8*l*. 8s. to 13*l*.; Weald of Kents, 7*l*. 10s. to 9*l*. 10s.; Sussex, 7*l*. 10s. to 9*l*.; Farnhams, 9*l*. 10s. to 12*l*.; Bavarians, 7*l*. to 9*l*. 9s.; Belgians 5*l*. 12s. to 6*l*. 10s.; yearlings, 6*l*. 10s. to 8*l*. 8s. The import of foreign hops into London last week consisted of 1,540 bales from Antwerp, 595 from Boulogne, 265 from Bremen, 678 from Calais, 670 from Dunkirk, 689 from Hamburg, 122 from New York, 119 bales 39 pockets from Ostend, and 898 bales from Rotterdam.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday Nov. 4.—These markets are well supplied with English and foreign potatoes. Most qualities are in moderate request at our quotations. Last week's import consisted of 100 tons 2 sacks from Caen, 1,840 bags 138 tons 2,628 sacks from Dunkirk, 132 tons from Havre, 5 casks 200 sacks from Boulogne, 5 sacks from Ghent, 5 bags 11 packages from Harlingen and Nieu Diep, 22 bags from Amsterdam, 3 bags 5 barrels from Bremen, 10 bags from Calais, 329 sacks from Dieppe, 4 baskets from Rotterdam, 57 tons from Honfleur, and 36 tons

from St. Vivier. Regents, 110s. to 150s. per ton; flukes, 120s. to 140s.; rocks, 100s. to 120s.; kidneys, 100s. to 120s.

SEED.—Monday, Nov. 4.—Fine red cloverseed continues firm, and met a good inquiry, but sales were not numerous. White seed was quite as dear. Trefoils remain very firm, and met a fair inquiry. In white mustard-seed no quotable change. Winter tares were little asked for, and prices were in favour of the buyers. Maize was held for higher rates, with few transactions in any sort.

WOOL, Monday, Nov. 4.—Since our last report, the demand for home-grown wool has been in a most inactive state; indeed, so little business has been passing in it that the quotations have ruled almost nominal. For export to the Continent, next to nothing is doing.

OIL, Monday, Nov. 4.—Linseed oil has been steady in value, although the demand has not been to say active. For rape oil the market has continued very quiet, at about late rates. Olive oils have sold for rather less money. Cocoanut oil has met a slow sale, and, in order to effect sales, holders would have accepted lower quotations. In palm oil only a moderate business has been doing.

TALLOW, Monday, Nov. 4.—The market is flat, at 43s. 3d. per cwt. for P.Y.C. on the spot. Town tallow, 46s. 6d. net cash.

COAL, Monday, Nov. 4.—Hettons 22s., Haswell 22s., O. Hartlepool 21s., Caradoc 20s. 9d., Hartlepool 20s 3d., Tunstall 19s., Gosforth 19s., Hartley 18s 3d., Keepen Tanfield 15s. 3d., Cannell 18s. 6d., Holywell 17s. 9d., New Lambtons 18s. 6d. Market heavy at last day's rates. 107 fresh ships, 12 left from last day, and 25 at sea.

Advertisements.

COOPER COOPER and CO. beg to intimate that they are now SELLING TEA of this year's growth, 1867 8. This is the first picking (the May picking of the present year), and it unquestionably the finest tea the world produces.—50, King William-street, London-bridge, and 63, Bishopsgate street Within, London, E.C.

COOPER COOPER and CO., 50, King William-street, London-bridge, and 63, Bishopsgate-street Within, London, E.C., have determined to furnish a complete and satisfactory answer to the universal question, "Where can we get really good tea?" The recent reductions in the duty, coupled with an enormous increase in the imports, have made tea so cheap that the choicest black tea the world produces can be sold to the public at a price which is so low as to render the sale of inferior qualities unnecessary. When the best black tea can be bought at three shillings a pound, it does seem unwise to buy poor, washy, tasteless tea at a few pence a pound less money. Cooper, Cooper, and Co. have therefore resolved to avoid all second or third class tea, and to confine their business to high-class tea alone. It is well known that all high-class teas are those which are gathered in early spring, when the leaves are bursting with succulence: these are first-crop teas, full flavoured, rich, and juicy; whereas low price teas are gathered, or rather raked, from under the trees in autumn, when the leaves are withered, dry, and sapless. The difference between first crop teas and inferior descriptions is something marvellous when tasted side by side—the one brisk, pungent, and juicy; the other stale, flat, and insipid. There is a great difference even in first-crop tea, some chops possessing much more strength and a finer flavour than others. There are also several varieties, the most esteemed being Souchong, Moning, and Kyshow Congous. These three classes, when really fine, are beyond compare the best of all teas; and of these three Kyshow stands pre-eminent as a prince among teas. Now, it must not for one moment be assumed that the teas ordinarily sold bearing those titles are these teas, pure and simple in their integrity. A small portion of some of them is sometimes used in the manufacture of that incongruous mixture which is so frequently recommended by the unskilled and inexperienced dealer; but we venture to assert that pure unmixed tea can with difficulty be obtained even by those to whom price is no object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities which distinguish one growth from another, and it would not be more unwise to spoil vintages of choice wines by blending them together haphazard, and thus bringing the combination down to a dead level of mediocrity, that it is to ruin all distinctness of character by a heterogeneous confusion of qualities in tea; but as Cooper, Cooper, and Co. sell no other article of any description, they are enabled to keep in stock every variety that is at all esteemed by connoisseurs, and to sell them in their integrity as imported from China.

Cooper, Cooper, and Co. claim for their system of business another feature, viz., that there can be no mistake in the price or quality of any teas bearing their name on the wrapper or parcel, as they pledge themselves to sell first-crop tea only at their warehouses.

There are eight classes of superior black tea, each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of three shillings a pound, and there is no better black tea. There are five classes of superior green tea; each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of four shillings a pound, and there is no better green tea.

LIST OF CHOICE TEAS—BLACK.

1. The finest Lapsang Souchong, 3s. a lb. This tea is exquisitively delicate in flavour, silky on the palate, and one of the finest teas ever imported into England.

2. The finest Moning Congou, 3s. a lb. This ripe, lemon-melon flavoured tea, abounding in strength and quality.

3. The finest Kyshow Congou (the prince of teas), 3s. a lb. This is brisk, rich, true Pekoe Souchong-flavoured tea, perfect in strength, perfect in quality, beautifully manipulated, full of flower; a tea to sip, to dwell upon, to turn over on the palate as an alderman does his turtle; suitable for the drawing-room, the boudoir, the cottage, the palace, the toiling millions as well as the upper ten thousand; the former cannot drink a more economical tea, the latter, with all their wealth, cannot buy better tea.

4. The finest Assam Congou, 3s. a lb. This is very strong tea, of Indian growth, draws a deep red liquor, is very pungent, a little coarse, but drinks full in the mouth. It is quite a distinct class of tea, rather peculiar, and not appreciated by all; in fact, to like it requires an acquired taste.

5. The finest Oolong, 3s. a pound. This is high burnt, very pungent tea, and is an especial favourite with the tea-drinking public in America, among whom it is more esteemed than in England; in fact, the Americans drink hardly any other tea. It draws a pale liquor, and resembles green tea in many respects.

6. The finest Canton scented Pekoe, 3s. a lb. This is a fine, wiry leaf, strongly scented tea, of peculiar piquancy and sharpness of flavour, and is frequently used to fetch up the flavour of second-class teas. It is more frequently used as a curiosity, and as an experiment than by the tea-drinking public; it is, in fact, a fancy tea.

7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a small, closely twisted leaf, scented with jessamine flower. When infused, it exhales a rich and fragrant perfume, which is perhaps less grateful to the palate than to the other senses.

8. The finest scented Caper, 3s. a lb. This is a small, shotty leaf, very compact and heavy, drinks very brisk and pungent. It is rather a plebeian tea, but is occasionally tried by diligent seekers after excellence, who at last settle down to the "Princely Kyshow."

No other price for black tea.

LIST OF FINE GREEN TEAS.

9. The finest Moyune Hyson, 4s. a lb. This tea is delicately fine. Its flavour resembles that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia.

10. The finest Young Hyson, 4s. a lb. This is a small, compact leaf, and the really fine (such as Cooper Cooper and Co. sell) is exceedingly strong, and of a very fine almond flavour.

11. The finest Moyune Gunpowder, 4s. a lb. This tea is much esteemed in England. It is brisk, high-burnt flavour, shotty in leaf, and heavy; it is not so fine or so pure in flavour as Hyson, but its great strength renders it a favourite with many.

12. The finest Ping Suey Gunpowder, 4s. a lb. This is very small in the leaf, very handsome and compact, resembles pin heads, but is not so pungent in liquor as Moyune Gunpowder.

13. The finest Imperial, 4s. a lb. This is a large knotty leaf tea, very strong, but not much in flavour; but when really fine is sought after by the curious.

No other price for green tea.

There are other classes of tea, but these are the choicest and best. Cooper, Cooper, and Co. recommend consumers to try the first four on the list—Souchong, Monong, Kyshow, and Assam. By having a small parcel of each of these they will be enabled to judge for themselves and select the flavour suitable to their taste, and then by sending for the one approved of by number, they may always rely upon having exactly the same character of tea.

Cooper, Cooper, and Co. sell any quantity, from a quarter of a pound upwards. They have original packages of all these teas—the black in chests of about ninety pounds; in half-chests, about forty pounds; and catty boxes, holding about twenty pounds each. These are lined with lead, and will keep the tea good and fresh for a very long period. Cooper, Cooper, and Co.'s prices are for net cash only, without discount.

Cooper, Cooper, and Co., in offering teas at these prices, must rely for success on a very large amount of public support. They charge only a small commission on the prices actually paid to the importers, and rely on their thorough knowledge of the trade to select such teas only as the public will approve of; and they rely on the appreciation of the public to support their endeavours. Cooper, Cooper, and Co. will charge threepence a package (of any size) for delivering their teas within five miles of the Royal Exchange, or at any of the railway stations in London, thus putting all on an equality, those who send for their tea and those who require it sent.

As Cooper, Cooper, and Co.'s prices are net at their warehouses, this system of charging for delivery cannot fail to approve itself to the public. If teas in small parcels can be delivered free at any distance there must be a proportionate profit charged for it, and this is charged on all the tea sold. Cooper, Cooper, and Co. make one uniform charge for delivery, as the expense to them is the same in delivering a small parcel of tea as a large one.

Cooper, Cooper, and Co. forward their teas to all parts of the world on receipt of Post-office orders or bankers' drafts for the amount, including threepence for delivery at the railway-station; but Cooper, Cooper, and Co. do not pay railway carriage. As their prices are fully ninepence a pound under the prices usually charged for teas of a lower character, the item of railway carriage cannot be of importance to those living in the country.

Cheques to be crossed, "National Provincial Bank of England."

FRANKS, SON, & COMPANY,

WHOLESALE TEA DEALERS,

40, QUEEN-STREET, CANNON-STREET WEST, E.C.

"STANDARD TEAS"

(STRONGLY RECOMMENDED)

Composed of a choice selection of teas to combine strength and flavour.

No. 1 Black, at 2s. 10d.	No. 1 Mixed, Green and Black, at 2s. 10d.
„ 2 Black, at 3s. 2d.	„ 2 ditto, at 3s. 2d.

Supplied in 6lb. and 12lb. Canisters. The prices include Canisters and Carriage paid. Small Tasting Samples supplied gratuitously carriage paid. TERMS—Cash.

CHEAP RE-ISSUE OF

LECTURES by the REV. HUGH STOWELL BROWN.

VOLS. I. to IV., in paper covers, price 10d. each.
VOLS. I. and II., in one vol., cloth, 2s.
VOLS. III. and IV., in one vol., cloth, 2s.
VOLS. I. to IV., containing Fifty-two Lectures, in one vol. cloth, price 3s. 6d.

"They contain some very startling statements and some powerful appeals to the reason and conscience."—*The Christian World.*

London: F. Pitman, 20, Paternoster-row, E.C.

Now ready, extra cloth, price 2s. 6d.,

OUR ETERNAL HOMES.

Fourth Edition.

London: F. Pitman, 20, Paternoster-row E.C.

Second Edition, limp cloth, price 1s.,

SYSTEMATIC MEMORY; or, How to Make a Bad Memory Good, and a Good Memory Better. By T. MACLAREN.

London: F. Pitman, 20, Paternoster-row, E.C.

Price 3d.,

THE BOOK of EASY ANTHEMS, &c., for Classes, Schools, and Families.

CONTENTS.—Jerusalem, my Glorious Home—How Beautiful upon the Mountains—The Evergreen Shore—The Earth is the Lord's—Lord of all Power and Might—A Light in the Window. All easily arranged for Four Voices.

London: F. Pitman, 20, Paternoster-row, E.C.

PENNY PART MUSIC.—Price One Penny each, arranged for Four Voices, with Pianoforte Accompaniment. Home, Sweet Home—The Men of Harlech—The Blue Bells of Scotland—The Last Rose of Summer—The Minstrel Boy—Come where my Love lies Dreaming—The Ash Grove—Vital Spark—How Beautiful upon the Mountains, &c., &c.

Lists post free on application. The Trade and Choral Societies supplied on liberal terms.

F. Pitman, Cheap Music Warehouse, 20, Paternoster-row.

F. MATTINI'S New and Standard PIANOFORTE ARRANGEMENTS, all at HALF-PRICE, with an extra Stamp for postage.

Isabel	2	6	Welcome spring	2	6
Rock me to sleep	2	6	Tramp, tramp	3	0
As they marched	2	6	The deep, deep sea	2	6
Why chime the bells	3	0	Meet me in the willow	2	6
Meet me by moonlight	2	6	The mermaid's cave	3	0
My heart and lute	2	6	When thy bosom	2	6
My pretty page	2	6	I'd be a butterfly	2	6
Beautiful Isle	2	6	O, say not woman's	2	6
The mountain maid	2	6	Thy voice is near	3	0
Rocked in the cradle	2	6	Fireside Melodies	3	0

London: ROBERT COCKS and CO., New Burlington-street, and may be had everywhere.

NEW BOOKS AND NEW EDITIONS.

IN PREPARATION.

I.

In demy 8vo,

History of the Free Churches of ENGLAND, from A.D. 1688 to 1851. By HERBERT S. SKEATS. [In December.

II.

Crown 8vo,

Divine Aspects of Human Society. By F. D. HUNTINGTON, D.D., of Cambridge, Mass., Author of "Christian Believing and Living," "Sermons for the People," &c.

III.

New Edition, crown 8vo, 3s. 6d., elegantly bound,

Expositions of Great Pictures. By R. H. SMITH. Illustrated by Photographs.

IV.

A New Edition, price 3s. 6d., cloth elegant, gilt edges,

The Expositions of the Cartoons of RAPHAEL. By Rev. R. H. SMITH. Illustrated by Photographs.

V.

A New and Cheap Edition.

The Nonconformist's Sketch-Book. With an Explanatory Preface. By EDWARD MIALL. [In a few days.

VI.

A New Edition, price 2s. 6d.,

Conversations on Church Establishments. (Liberation Society's Prize Essay.) Carefully Revised and Amended by the Author. [In December.

RECENTLY PUBLISHED.

I.

Now ready, 10s. 6d., handsomely bound, gilt or red edges,

Expositions of Raphael's Bible. By R. H. SMITH, Author of the "Expositions of the Cartoons of Raphael," &c. Illustrated by Twelve Photographs, printed by Dunmore.

From the *Athenæum*.—"Some years ago, the writer of these Expositions chose Raphael's Cartoons for a subject of discourse and met deserved success for the little work. He has now done equally wisely for the larger and more diversified theme which is furnished by the Loggia of the Vatican. . . . With regard to the manner in which the author's expositions have been performed, we gladly testify to the intelligent feeling for art which he possesses and exhibits."

II.

Crown 8vo, 3s.,

The Private Letters of St. Paul and ST. JOHN. By the Rev. SAMUEL COX, of Nottingham.

"It is refreshing to come upon a little book like this, whose worth stands in inverse relation to its size. In no time of our history as a Christian nation has it been more necessary to cast out the evil spirit by the exorcising presence of the good. Nothing can be more influential in leading people away from an endless disputing about questions that had better be left to settle themselves, than an introduction such as this to one of the 'palace-chambers far apart' in the souls of the first teachers of our faith, where their policy may be found as lofty as their creed. People of different opinions, like rough boys, are given to slamming doors in each other's faces. This little book is a kind of wedge to keep the door of heaven open. Every man of true heart and good judgment will read it with comfort and hope. We trust the writer will meet with such appreciation of his labour as will encourage him to do a similar service in regard to other books of the Bible. There are many who cannot search out for themselves what they will gladly receive when presented by a man who uses the genial results of his own patient inquiry to build up the faith of his neighbour. The book is delightful for its earnestness, large-heartedness, and truth."—*Spectator, July 13, 1867.*

III.

Price 5s. cloth gilt,

An Editor off the Line; or, Wayside Musings and Reminiscences. By EDWARD MIALL.

"Never was Mr. Miall—so famous in the annals of ecclesiastical warfare, apparently, at times, an impersonation of sarcasm, bitterness, and scorn—seen at his ease and in his real domestic character till now."—*British Standard.*

"He has a keen faculty of observation, and tells a good story with much vivacity and graphic skill."—*Illustrated London News.*

"These essays are broad and generous in sympathy, vigorous in thought, and chaste in style, and belong to a class sure to have attractions for a large class of readers, who will find occupation both pleasant and profitable for their leisure hours in such quiet and thoughtful musings."—*British Quarterly Review.*

IV.

Fourth Thousand, price 6d., or 35s. per 100,

Sermons Preached to Working PEOPLE. By Very Rev. Dean STANLEY, R. W. DALE, M.A., Revs. H. ALLON, EDWARD WHITE, Dr. HAMILTON, SAMUEL MARTIN, A. MACKENNAL, and MARK WILKS.

"There is not a sermon in the volume from which we could not cull passages of power and beauty, and the liberal, manly, and candid spirit which pervades them all must commend them to every intelligent thinker."—*Bradford Review.*

"This little sixpenny volume of sermons—which, it may be stated, is very neatly got up, and is a miracle of cheapness—has an interest for the churches as well as for those who hold aloof from places of worship. Ministers and laymen will find in it useful hints as to the best means of reaching the hearts of the poor, and improving their moral and social condition; working men may study here some of the highest aspects of that pure Gospel which is especially a message of glad tidings to the 'common people.'"—*Nonconformist.*

"The sermons are of a superior order, solid, real, and to the point."—*Daily News.*

LIBERATION SOCIETY'S PUBLICATIONS.

Just published, Second Edition, price 6d.,

The Irish Church: an Historical and Statistical Review. By HERBERT S. SKEATS.

"The Commission which the Government are now excogitating will tell us nothing that may not be got out of this book."—*English Independent.*

Now ready, price 3s. 6d., cloth (pp. 456),

Standard Essays on State Churches.

Twelve Essays, extracted from the works of the most eminent writers on the subject, viz.:—RALPH WARDLAW, D.D., J. H. HINTON, M.A., JOHN BROWN, D.D., JOHN ANGELL JAMES, J. PYE SMITH, D.D., THOMAS BINNEY, DAVID YOUNG, D.D., EDWARD MIALL, BAPTIST NOEL, JONATHAN DYMOND, ALEXANDER VINET, ALFRED MORRIS.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

MACMILLAN AND CO.'S PUBLICATIONS.

SERMONS PREACHED in RUGBY SCHOOL CHAPEL in 1858, 1859, 1860. By FREDERICK TEMPLE, D D., Chaplain in Ordinary to her Majesty, Head Master of Rugby School, Chaplain to the Right Hon. the Earl of Denbigh. New and Cheaper Edition. Crown 8vo, cloth, 7s. 6d.

HISTORY of the CANON of the NEW TESTAMENT during the First Four Centuries. By BROOKE FOSS WESTCOTT, B.D. Crown 8vo, cloth. New Edition. Revised. 10s. 6d.

INTRODUCTION to the STUDY of the FOUR GOSPELS. By B. F. WESTCOTT, B.D. New and Revised Edition. Crown 8vo, cloth, 10s. 6d.

THE BIBLE in the CHURCH. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. By B. F. WESTCOTT, B.D. Second Edition. 18mo, cloth, 4s. 6d.

THE GOSPEL of the RESURRECTION. Thoughts on its Relation to Reason and History. By B. F. WESTCOTT, B.D. Fscp. 8vo, 4s. 6d., cloth.

THE WHOLESOME WORDS of JESUS CHRIST. Four Sermons preached before the University of Cambridge. By C. J. VAUGHAN, D.D. Fscp. 8vo, price 3s. 6d.

THE CHURCH of the FIRST DAYS:—Series I. The Church of Jerusalem. Series II. The Church of the Gentiles. Series III. The Church of the World. Second Edition. By C. J. VAUGHAN, D.D. Three vols. Fscp. 8vo, price 4s. 6d., each.

THE BOOK and the LIFE, and other Sermons preached before the University of Cambridge. By C. J. VAUGHAN, D.D. New Edition. Fscp. 8vo, price 4s. 6d.

WORDS from the GOSPELS. A Second Selection of Sermons preached in the Parish Church of Doncaster. By C. J. VAUGHAN, D.D. Second Edition. Fscp. 8vo, price 4s. 6d.

LESSONS of LIFE and GODLINESS. A Selection of Sermons preached in the Parish Church of Doncaster. By C. J. VAUGHAN, D.D. Third Edition. Fscp. 8vo, price 4s. 6d.

LECTURES on the REVELATION of ST. JOHN. By C. J. VAUGHAN, D.D. Second Edition. Two vols. Crown 8vo, price 15s.

LECTURES on the EPISTLE to the PHILIPPIANS. By C. J. VAUGHAN, D.D. Second Edition. Price 7s. 6d.

LIFE'S WORK and GOD'S DISCIPLINE. Three Sermons. By C. J. VAUGHAN, D.D. Fscp. 8vo, price 3s. 6d.

RAYS of SUNLIGHT for DARK DAYS: Or, a Book of Selections for the Suffering. With a Preface by C. J. VAUGHAN, D.D. 18mo. New Edition. Price 3s. 6d.

MEMORIALS of HARROW SUNDAYS. A Selection of Sermons preached in Harrow School Chapel. By C. J. VAUGHAN, D.D. With a View of the Chapel. Fourth Edition. Crown 8vo, 10s. 6d.

THE WATER of LIFE, and Other Sermons. By the Rev. CHARLES KINGSLEY, M.A., Rector of Eversley, Professor of Modern History in the University of Cambridge, and Chaplain to the Queen and Prince of Wales. Fcap. 8vo, cloth, 6s.

VILLAGE SERMONS. By the Rev. CHARLES KINGSLEY, M.A. Seventh Edition. Fscp. 8vo, cloth, 2s. 6d.

DAVID.—FOUR SERMONS:—David's Weakness—David's Strength—David's Anger—David's Deserts. By the Rev. CHARLES KINGSLEY, M.A. Fscp. 8vo, cloth, 4s. 6d.

THE GOSPEL of the PENTATEUCH. By the Rev. CHARLES KINGSLEY, M.A. Second Edition. Fscp. 8vo, cloth, 4s. 6d.

GOOD NEWS of GOD. By the Rev. CHARLES KINGSLEY, M.A. Fourth Edition. Fscp. 8vo, cloth, 4s. 6d.

SERMONS for the TIMES. By the Rev. CHARLES KINGSLEY, M.A. Third Edition. Fscp. 8vo, cloth, 3s 6d.

SERMONS on NATIONAL SUBJECTS. By Rev. CHARLES KINGSLEY, M.A. Second Edition. Two vols. Fscp. 8vo, cloth, 5s., each.

THE COMMANDMENTS CONSIDERED as INSTRUMENTS of NATIONAL REFORMATION. By the Rev. F. DENISON MAURICE, M.A., Professor of Moral Philosophy in the University of Cambridge. Crown 8vo, cloth, 4s. 6d.

THE PATRIARCHS and LAWGIVERS of the OLD TESTAMENT. By the Rev. F. D. MAURICE, M.A. New and Cheaper Edition. Crown 8vo, cloth, 5s.

THE GOSPEL of ST. JOHN: a Series of Discourses. By the Rev. F. D. MAURICE, M.A. New and Cheaper Edition. Crown 8vo, cloth, 6s.

THE EPISTLES of ST, JOHN: a Series of Lectures on Christian Ethics. By the Rev. F. D. MAURICE, M.A. New and Cheaper Edition. Crown 8vo, loth, 6s.

THE GOSPEL of the KINGDOM of HEAVEN: a Series of Lectures on the Gospel of St. Luke. By the Rev. F. D. MAURICE, M.A. Crown 8vo, cloth, 6s.

THE PROPHETS and KINGS of the OLD TESTAMENT. Expository Discourses on Samuel I. and II., Kings I. and II., Amos, Joel, Hosea, Isaiah, Micah, Nahum, Habakkuk, Jeremiah, and Ezekiel. By the Rev. F. D. MAURICE, M.A. Second Edition. Crown 8vo, cloth, 10s. 6d.

LECTURES on ECCLESIASTICAL HISTORY. By the Rev. F. D. MAURICE, M.A. 8vo, cloth, 10s. 6d.

THEOLOGICAL ESSAYS. By the Rev. F. D. MAURICE, M.A. Second Edition. Crown 8vo, cloth, 10s. 6d.

THE DOCTRINE of SACRIFICE DEDUCED from the SCRIPTURES By the Rev. F. D. MAURICE, M.A. Crown 8vo, cloth, 7s. 6d.

THE RELIGIONS of the WORLD, and their Relations to Christianity. By the Rev. F. D. MAURICE, M.A. Fourth Edition. Fscp. 8vo, cloth, 5s.

ON the LORD'S PRAYER. By the Rev. F. D. MAURICE, M.A. Fourth Edition. Fscp. 8vo, cloth, 2s. 6d.

ON the SABBATH DAY; the Character of the Warrior; and on the Interpretation of History. By the Rev. F. D. MAURICE, M.A. Fscp. 8vo, cloth, 2s 6d.

LEARNING and WORKING.—Six Lectures on the Foundation of Colleges for Working Men. By the Rev. F. D. MAURICE, M.A. Crown 8vo, cloth, 5s.

MACMILLAN AND CO., LONDON.

SAMPSON LOW & CO.'S NEW BOOKS.

DURING NOVEMBER.

A Narrative of the Mexican Empire, with the Imperial Correspondence, 1861-7, from Unpublished Documents. By the Count EMILE DE KERATRY. 8vo, with Portraits.

The Life of John James Audubon, the NATURALIST; including his Romantic Adventures in the Backwoods of America. Correspondence with Celebrated Europeans, &c. Edited, from Materials supplied by his Widow, by ROBERT BUCHANAN. 8vo.

Stories of the Gorilla Country. Narrated for Young People, by P. DU CHAILLU, Author of "Discoveries in Equatorial Africa," &c. With numerous Illustrations. Small post 8vo.

The Voyage Alone, in the Yawl "Rob ROY." By the Author of "A Thousand Miles in the Rob Roy Canoe." With Illustrations. Small post 8vo.

The Story without an End. From the German of Carové. By SARAH AUSTIN. Illustrated with Sixteen original Water-Colour Drawings by E. V. B., printed in Fac simile, and numerous Illustrations on Wood. Small 4to, cloth extra, price 12s; or inlaid with floral ivory side, price 15s; morocco, 21s.

*** Also a Large-Paper Edition, with the Plates mounted, only 250 Copies of which are printed. Price 31s. 6d. cloth, ivory inlaid; or morocco, £2 2s.

Christian Lyrics. Chiefly selected from Modern Authors. 138 Poems, illustrated with upwards of 150 Engravings, under the superintendence of J. D. Cooper. Small 4to, cloth extra, 10s. 6d.; morocco, 21s.

*** This Work forms Messrs. Low and Co.'s Annual Christmas Presentation Volume for 1868. Uniform with the favourite Edition of Bishop Heber's Hymns of last year.

The Silent Hour. Essays for Sunday Reading. Original and Selected. By the Author of "The Gentle Life." [On December 1.

A NEW SERIES OF CHOICE COMPANIONABLE BOOKS.
"As Cheap as Railway Books and as Perfect as Elzevirs."

The Bayard Editions. Price 2s. 6d. each Volume complete in itself. Printed at the Chiswick Press, bound by Burn, flexible cloth extra, gilt leaves, with silk headbands and registers.

1. The STORY of the CHEVALIER BAYARD. From the French of the Loyal Servant, M. DE BERVILLE, and others.
2. DE JOINVILLE'S ST. LOUIS the KING.
3. The ESSAYS of ABRAHAM COWLEY, comprising all his Prose Works, the celebrated Character of Cromwell. Cutter of Coleman-street, &c. With Life, Notes, and Illustrations by Dr. HURD and others. Newly Edited.
"Cowley's prose stamps him as a man of genius and an improver of the English language."—*Thomas Campbell.*
4. ABDALLAH; or, the Four-Leaved Shamrock. By EDOUARD LABOULLAYE, of the French Academy. Translated by MARY L. BOOTH.
One of the noblest and purest French Stories ever written.

*** To be followed by other Volumes in preparation, comprising Selections from History, Biography, Travel, Essays, Anecdote, and Novelettes.

David Gray, and other Essays on Poetry and POETS. By ROBERT BUCHANAN. Small post 8vo.

The Black Country and its Green Borderland. Excursions and Explorations in and about Staffordshire and Warwickshire. By ELIHU BURRITT. Small post 8vo, cloth.

Social Life of the Chinese: a Daguerreotype of Daily Life in China. Condensed from the Work of the Rev. J. Doolittle. By the Rev. PAXTON HOOD. With 100 Illustrations. Small post 8vo.

Optical Wonders. By F. Marion. Translated and Edited by C. W. QUIN. With 60 Illustrations on Wood, and a Frontispiece Diagram in Colours. Fscp.

Thunder and Lightning. By De Fonvielle. Translated and Edited by Dr. T. L. PHIPSON. With 38 full-page Woodcuts. Fscp.

Other People's Windows. By J. Hain FRISWELL. Two vols. Crown 8vo.

Norwood: a Romance of Village Life in NEW ENGLAND. By HENRY WARD BEECHER, D.D. Three vols. [Just ready.

NOW READY.

The Guardian Angel: a Romance. By the Author of "The Autocrat of the Breakfast Table." Two vols. Price 16s.

Anne Judge, Spinster. By the Author of "Grandmother's Money." Three vols.

Humphrey Dyot: a Novel. By James GREENWOOD, Author of "A Night in a Workhouse," &c. Three vols. Post 8vo.

The Hunchback's Charge. By W. Clarke RUSSELL. Three vols.

A Large-Paper Edition of Sidney's ARCADIA. With Notes by the Author of "The Gentle Life." With Vignette. 8vo, bound Roxburghe. Price 12s.

*** Only a limited number of Copies of this Edition printed.

My Last Rambles amongst the Indians of the ROCKY MOUNTAINS and the ANDES. By GEORGE CATLIN. With numerous Illustrations. Fscp., price 5s.

Alwyn Morton, his School and School-FELLOWS: a Story of St. Nicholas Grammar School. With Illustrations. Price 5s.

Silver Skates: a Story of Life in Holland. Edited by W. H. G. KINGSTON. With Illustrations. Fscp., price 3s. 6d.

The Open Polar Sea: a Narrative of a VOYAGE of DISCOVERY towards the NORTH POLE. By Dr. HAYES. With Illustrations. Small post 8vo, price 6s.

London: SAMPSON LOW, SON, and MARSTON, Milton House, Ludgate-hill.

Now ready at all the Libraries, in 3 vols.,

OLD SIR DOUGLAS. By the Hon. Mrs. NORTON. Second Edition.

The *Times*: "There is a great deal worth reading in these volumes. The incidents are powerfully and picturesquely told."

Also now ready, at all the Libraries, in 3 vols.,

FAIR WOMEN. By Mrs. FORRESTER. "A healthy, interesting story."—*Sunday Gazette.*

GUILD COURT. By GEORGE MACDONALD, M.A., Author of "Alec Forbes," &c. Three vols.

Hurst and Blackett, Publishers, 13, Great Marlborough-street.

Just published, in 8vo, price 1s. 6d., sewed,

THE LITERAL and SPIRITUAL SENSES of SCRIPTURE in their RELATION to EACH OTHER and to the REFORMATION of the CHURCH. By the Rev. AUGUSTUS CLISSOLD, M.A., formerly of Exeter College, Oxford.

London: Longmans, Green, and Co., Paternoster-row.

WEEKLY ISSUE OF TRACTS.

A New Tract is in course of publication every Wednesday in the Year by the Religious Tract Society. The Series is entitled,

"EVERY WEEK."

Each tract consists of four pages, neatly printed, with illustrations or ornamental headings, price 1s. per hundred to non-subscribers.

These Tracts are admirably suited for systematic or occasional distribution, among all classes. For the convenience of purchasers a monthly supply may be had in advance. They may be obtained of any Bookseller.

Depositories, 56, Paternoster-row; 65, St. Paul's Churchyard; and 164, Piccadilly. Brighton Depository, 31, Western-road.

THE SUNDAY-SCHOOL TEACHER will be published January 1st, 1868. 2d. monthly.
Sunday school Union, 56, Old Bailey.

TWENTY-SECOND YEAR OF PUBLICATION.

THE PROTESTANT DISSENTERS' ALMANACK, and Political Annual for 1868. Revised, Corrected, and Enlarged. Ready in November. Price Sixpence.

London: William Freeman, 102, Fleet-street, E.C.

In two large volumes, quarto, 2,500 pages, handsomely bound in cloth, of which more than 20,000 copies have been sold,

KITTO'S FAMILY BIBLE, containing Eight Hundred Engravings on Wood. With Copious Original Notes on the History, Geography, Natural History, Literature, and Antiquities of the Sacred Scriptures; and Complete Index to the Notes and Engravings. Enlarged and Improved by the Rev. T. R. BIRKS, M.A. PRICE ONE GUINEA.

*** A copy presented to any person procuring ten subscribers, and sent carriage free to any station in England. Illustrated Specimen Pages free.

James Sangster and Co., La Belle Sauvage-yard, E.C.

A NEW WORK FOR SUNDAY-SCHOOL TEACHERS.
One vol., cloth bevelled, 3s., post free, 3s. 4d., or in Twelve Monthly Parts, price 2d., New Testament Series,

THE CLASS AND THE DESK. This original work contains 120 prepared Lessons on the Gospel History, with 50 Outlines of Sunday-school Addresses. They are as well adapted to Local Preachers and Heads of Families as to Sunday-school Teachers.

"We do not know a more useful little manual to put into the hands of teachers who are beginning to study their Bible with the view of imparting instruction."—*The Freeman.*

*** In consequence of the demand for the second volume of this work the publishers have pleasure in stating that the Old Testament Series will be ready November 1st, in one vol., cloth bevelled, 3s.; post free, 3s. 4d.
Sangster's, La Belle Sauvage-yard, E.C., and all Booksellers.

KITTO'S CYCLO. OF BIBLICAL LITERATURE.

3 Vols., £4 4s. Single Vols., 28s.

EDINBURGH: A. & C. BLACK.

REV. DR. RALEIGH'S WORKS.

I.
QUIET RESTING PLACES.
Fifth Edition, crown 8vo, price 7s. 6d.

II.
THE STORY OF JONAH.
Crown 8vo, price 6s.

Edinburgh: A. and C. Black, and all Booksellers.

Just published, crown 8vo, 148 pp., price One Shilling,

FIRST STEPS TOWARDS A CHURCH OF THE FUTURE.

By the Author of "Organised Christianity: Is it of Man or of God?"

SIMPKIN, MARSHALL, and Co., Stationers' Hall-court.

2d. in the 1s. DISCOUNT ALLOWED on BOOKS and MAGAZINES purchased at 62, Paternoster-row, E.C.

PARCELS of 5l. value (at this rate) sent Carriage Free to any Railway Station in England.

Book Societies, Schools, and large buyers supplied on the most advantageous terms.

ANY BOOK sent Carriage Free on receipt of the published price.

Elliot Stock 62, Paternoster-row, London, E.C.

Published by ARTHUR MIALL, at No. 18, Bouverie-street, London; and printed by ROBERT KINGSTON BURT, Wine-office-court, Fleet-street, London. — Wednesday, Nov. 6, 1867.